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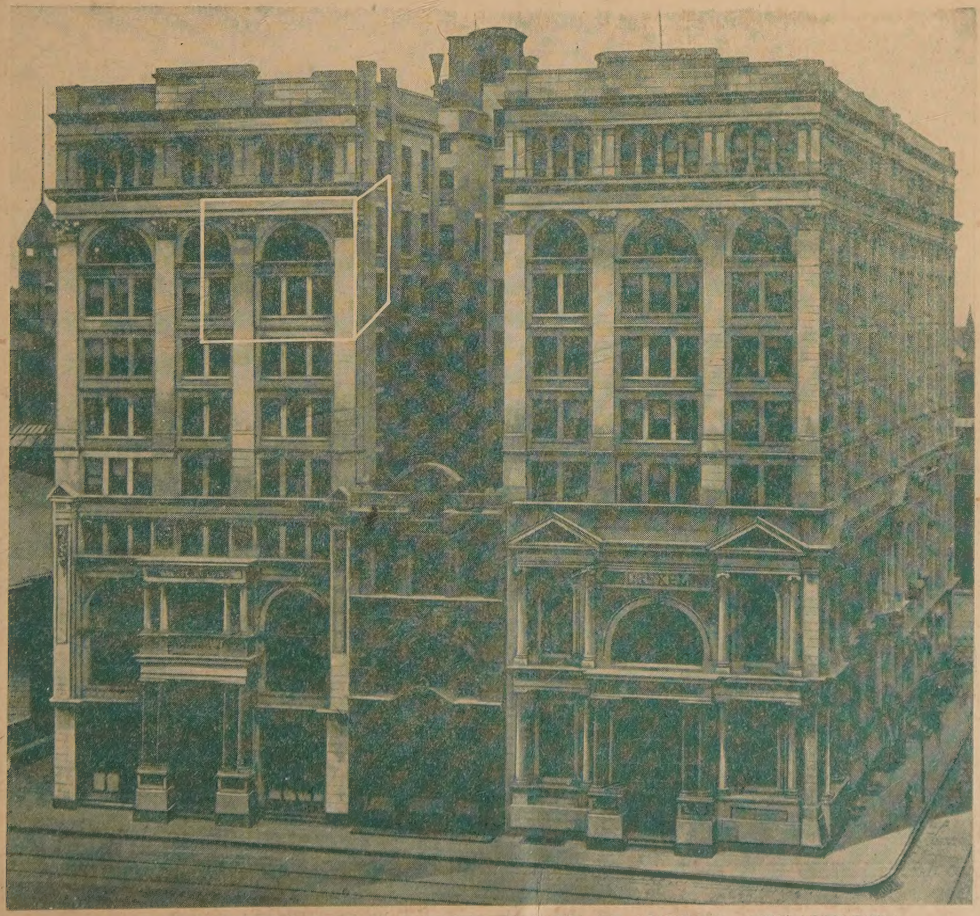

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Prunes

BY W. S. T. DERR.

RAISED in Maryland and living in New York City prior to coming to the Golden West, my conception for a long time was that a prune simply was a dried plum, and I believe that this opinion is held largely by the great majority of Eastern folks who have never visited a community where this delicious fruit is grown.

I well remember when I contemplated starting West from New York City, one evening at the East Fifty-seventh Street Republican Club rooms where the discussion arose as to what a prune was, some contending a dried plum and others a species of the plum family.

Starting West from New York City, August 5, 1901, I reached Portland, Oregon, just before the ripening of this delicious fruit, and spent my first Fall in the prune orchard and drier, harvesting, picking and marketing the most staple and reliable of all marketable dried fruits.

Prune trees bought from the nursery at two and three years old, and setting them out with about 108 trees to the acre, reach the bearing age in about six or seven years, and full bearing in about ten years. The ground needs to be well cultivated and must be continuously cultivated during the growing of the young trees. The first few years, spuds (potatoes) are sometimes grown between the rows. The trees are usually closely pruned during the month of February and spraying for San José scale where orchards are infected must be done with the Bordeaux solution or a composition of lime, sulphur and salt boiled in tanks and sprayed on the trees before blooming. Some spraying is done for

aphis and other insects or pests after the trees are in full bloom. A well kept orchard is plowed in early spring and the farmer harrows or cultivates it at least once every ten days all during the summer season and up until ready for prune harvesting.

No landscape presents anything more beautiful than to stand on an elevation in the spring of the year and look over the full blooming prune orchards within the range of the vision. The fragrance filling the air at that time is incomparable with any like condition found anywhere else in the world.

Before reaching the harvesting season the farmer sometimes, if his orchard happens to be disposed or inclined to be weedy, plows in early August and continues his cultivation, finishing with a drag so that the ground may present a complete level, carpet appearance.

The blooming season usually comes in April and the matured prune is ready for harvest just about five months after.

In this section of the country, where the drying is done by evaporation, almost every prune grower has a dry kiln or an evaporator in his own orchard. Prunes, after they ripen, fall to the ground and are gathered by picking them from the ground. This is contrary to the general opinion of all Easterners who are unfamiliar with the harvesting of this fruit. It usually requires three pickings during the period of four weeks to completely gather an orchard's crop. Prunes, in reaching the drier, if dirty are dipped in boiling water and from thence into a rinsing water, and spread on trays. A sixty-pound box of prunes as brought from the orchard will fill two ordinary prune trays. These trays placed in the evaporator require about thirty hours for curing at a temperature of about 110. Three men can operate an ordinary evaporator, handling about a ton of green prunes daily. Fires must be kept up during the night, so two shifts are usually used in operating the evaporators during the drying season.

At the close of the season the prunes are hauled to the packers, where they are processed by steaming, placed by women in fifty-pound boxes, packed, labeled and ready for the Eastern and European markets.

The prunes of California are usually dried in the open air and sunned by spreading on the ground, while the prune districts of Oregon and Washington use the kiln drying evaporators.

An acre of prunes will ordinarily produce an average of 150 pounds of green fruit per tree, in the neighorhood of eight or nine tons of green fruit, and in drying, two-thirds is lost, and we realize two and one-half to three tons of dried fruit per acre. Last year the growers got on a general average of about nine cents per pound for the cured prunes. Thus, you see, an income of over $350 per acre from a thriving, well kept prune orchard.

The Italian prune predominates. The French or petite prune, more largely grown in California, is sweeter, but is not as large nor is it as good seller as the Italian prune.

Proper attention of the prune is of all fruit perhaps the least apt to disappoint the grower. Under conditions controlled by the grower, quite regularly a good crop is assured.

Clarke County prunes bear an established reputation in the East and in Europe and have always reached the top market price.

One man with six to ten acres in prunes is assured a comfortable living and will have all the work he can do, caring for an orchard of that size. Most ranchers with six or ten acres in prunes have five to ten acres for varied farming, usually keeping a few cows and hogs as well as chickens, making the prune grower an independent man, free of the need of hiring help, except in the picking and drying season.

A good bearing prune orchard is worth five hundred to one thousand dollars per acre, depending upon its location.

The Government usually stocks its commissaries heavily with dried prunes, and a more delicious and palatable dish cannot be found when the Italian prune is properly stewed. The housewife usually is adept in making a number of the most delicious dishes, particularly what is known to the country boys as the prune pot pie, on the ranch where there is plenty of milk, and these are greatly relished.

INDIA

Statistics recently received from the India mission field show four Luther Leagues in connection with Rajahmundry churches, one in Peddapur, two at Rajahmundry and the Dowlaishwaram League. The total membership of these Leagues is about 225. As three of these Leagues are located at the educational centers, Peddapur and Rajahmundry, and are composed partly of the students, many of the future native ministers and lay church workers will come out of these Leagues. The outlook for the League in this field is said to be very promising. The report closes with the following greeting: The Luther League members of St. Paul's Church herewith send their sincere greetings to the League's founder, F. W. Wackernagel, and to the fellow Luther League members in America.

The Disillusioned Delegate

Herein Lyeth a Moral Which He Who Runs May Read

(Copied and adapted from the Epworth Herald)

ONCE upon a time there was a Convention Delegate. She was Exceedingly Young and Exceedingly Enthusiastic. (She never had been a Convention Delegate before.)

As she boarded the train at Podunk, her home town, for Modunk, the convention town—ten miles away and only three connections to make—she felt a positive thrill go up and down her Spinal Column.

Think! she reminded herself, of the Opportunities which are to be yours, the only delegate from the Podunk League. Think of the New Ideas you are going to acquire—enough to keep this League running by itself for the next twenty years. Think!

She thought all the way to Hinsdale Junction where she changed cars for Aberville, and she thought all the way to Tootletown, where she changed cars for Modunk.

She spent the time waiting in stations for the next train in Sharpening pencils and numbering pages in her Notebook. She had all the airs of a Professor about to collect data for compilation of statistics on the death rate among beetles.

When she finally arrived at Modunk she was met by a Smiling Committee who led her to a lady's house and advised her to wash up before meeting. Ignoring this reference to the traces of her Journey, she wrung their hands in an affectionate manner and expressed her expectation of being filled to the brim with Magnificent Ideas.

The reception committee giggled.

Twenty minutes later the Convention Delegate threaded her way eagerly to the Church, where she acquired a ribbon to pin on her front and was introduced heartily All Around. Then as the Opening Exercises had already commenced to Open, they went gayly into the Other Room.

Everything was in readiness for the great event. Four pennants swung from a string stretched across the church, the District President was nervously biting his lips in an effort to remember the welcome speech he was about to make, and the song leader was trying to look up Appropriate Hymns.

Finally the convention swung as one man into "The Fight Is On." and it was on.

After the Opening Exercises the minister made some fitting remarks about his pleasure at looking into the sea of smiling faces, and the district president stopped biting his lips and responded handsomely with a tribute to the scenic beauties of Modunk. The Roll of Delegates was called and our Delegate answered with a great Swell of emotion at being part of This.

Then a lady read a paper called "The Best Thing Our League Has Done This Year," which was about a Washington's Birthday supper and the Dist. Treas. urged everybody to pay their dues promptly. The Dist. Sec. said that reminded him that it was a Dirty Shame the way nobody paid any attention to the letters he sent out. He then read an essay called "Carelessness," at the end of which the President looked at his watch and said that though they had not yet reached the real business of the morning, yet it was now twenty to one and they feared the ladies of the town might not like it if their dinner was kept waiting too long.

So they Regretfully Adjourned.

Our Delegate looked thoughtfully at her notebook. Idea number one for the Podunk League was still to be produced.

However, she brightened at the remembrance of the Department Round Table to be held at two o'clock. There would be her opportunity to learn Something Constructive!

She deplored the fact that she could not divide herself into four equal parts and wondered how she could be expected to take much departmental news back to Podunk when she was the Only Delegate and all the conferences were held at the Same Time.

Not knowing which conference to choose as being Most Important, she decided that if they had apple pie for dinner she would go to the First Department; and if they had cherry, to the Second! if they had peach she would try the Third, and if none at all, the Fourth.

They had none at all.

The Fourth Department conference was late in starting, owing to the fact that the district fourth vice-president had a date to meet a man at the village drug store for a soda after lunch, and they got to Talking Gayly and all that sort of thing, and forgot to look at their watches.

After explaining this in a blushing manner the district fourth vice said: "We must get down to Business as it is two-twenty already and a missionary from Africa is to tell his experiences to the convention at three o'clock sharp. I should like to know what you have all been doing this year? Have you given socials once a month like I wrote you in my annual letter?"

There was some Silence, as our Delegate was not the only first timer there and they all felt a bit Shy.

Finally one delegate said no, they hadn't given any socials because the president of their official board didn't believe in holding socials in the church and it was Hard to get Homes.

The district fourth vice said, "Isn't that too bad! Has any one else had better luck? Has anybody given a good or unusual social this year? If so, I am sure we would like to hear about it."

The delegate from Strommerstown said yes, they had a new idea they liked real much. They had a social, where when the people came in the door they had their names pinned on them so as to get acquainted. Then they had a guessing contest and a vocal solo and the Fourth Vice cut out pictures irregularly and folks matched partners for the lemonade and cake. It had been a real nice social; the president of the Ladies' Aid had said it was and so had the Minister's Mother.

The District Vice said it was a Lovely Social indeed and asked pleasantly if some one else did not have another lovely Social to add to their collection. No one else seemed able to untie his tongue, so the District Fourth Vice began telling them all what a great Responsibility was theirs, molding as they did the social life of the youth of their church. It behooved them, she said, to enter upon their next year's task with Earnestness and Zeal. Then she read a little poem entitled "Striving to Win" and tapped the closing bell regretfully, saying that she felt that much more might be said if there were only Time.

Our Delegate was somewhat disheartened.

Her mood did not change during the address of the Missionary from Africa, as he was one of those Long-Winded Missionaries who give the population of all the largest cities of a country, and the number of its rivers flowing into the sea, in Minute Detail.

Our Delegate was seized with a sudden impulse to ask him if he ever tried to organize a Luther League among a band of cannibal chiefs, but she did not Dare. By the time the Missionary had closed with an impassioned appeal that the Luther League support his work in Africa for the next five hundred and nineteen years by an immediate subscription of two per, the Shades of Night had fallen.

And the pages of Our Delegate's notebook were still quite blank.

During the Dinner Hour while the ladies of the church passed Frankfurters and Potato Salad, Our Delegate introduced herself to the Girl sitting on the next Chair and they had a Conversation.

"Does it seem to you," Our Delegate asked at length with some degree of hesitation, "that this convention is exactly going?"

"Oh, no," said the Girl on the next Chair, with a superior air due to the fact that this was her eighth convention, "they never do, you know. Always frightful bores, but you get to see folks that you haven't seen for a long time and all that sort of thing."

"But," persisted Our Delegate, in an unmannerly manner for one so new, "what about Luther League methods? We haven't learned any."

"Oh, no," said the Girl on the next Chair, "that would be Too Startling." And she bit on her oyster cracker with a finality which announced the closing of the subject.

After dinner every one Wandered About at ease for a time, chatting amicably and asking each other's names, addresses and condition of the League finances, etc., until it was time for the Speaker of the Evening.

He turned out to be the State Senator, of whom Modunk was justly proud, and who also charged no traveling expenses. He spoke with eagerness and intelligence on the subject, "Politics and Religion—Do They Ever Meet?" and he referred ever and anon to our Leaguers as Makers of the America of Tomorrow. They all went home feeling Tremendously Responsible.

Especially Our Delegate.

She made an entry in her notebook: Form a citizenship club in third department; and went to bed to dream of Carrie Chapman Catt.

The next morning so early that it was Almost Disturbing, she was awakened by three loud knocks at her bedroom door.

When she opened it sleepily, lo and behold, before her stood the Girl who had sat on the next Chair the night before. In answer to Our Delegate's questioning stare the Girl who had sat on the next Chair grabbed her excitedly. "My dear," she said, "I was impressed by you last night—I really was. My boresome attitude was only a Pose. You may not know it, but I am one of the runners of this district and last night I had a consultation with our president, and we are going to make you District Fourth Vice."

"But, my eye," said the delegate, somewhat explosively, owing to the fact that it was very early in the morning and she had had no time to develop her daily Portion of Poise, "my eye, I have never even been to a district convention before—what do I know about it?"

"My dear," said the Girl who had sat on the next Chair, "that doesn't mean anything in this district. This sort of thing is very usual, I assure you."

Our Delegate almost started to assure the Girl who had sat on the next Chair a few things as well, but suddenly she had a Sober Second Thought, an Idea, an Inspiration.

She placed her right hand solemnly on the left shoulder of the Girl.

"I'm with you," she enunciated; "if you will elect me I'll serve with a Vengeance."

The business meeting took all morning, owing to the fact that district officers kept being elected and jumping to their feet immediately afterward to beg to be allowed to resign. Then voting had to go on all over again. When this happens several times, a morning has a way of eating itself up.

By twelve o'clock, however, a sufficient quantity of district officers had been lassoed, Our Delegate had succeeded in having the next convention delegated to her town, and the Tootletown train was whistling at the crossing.

As Our Delegate dashed for it, she yanked her notebook out of her pocketbook. Once seated in the coach she made her second entry:

"Item! Podunk delegate elected Fourth Vice. O Boy! Just wait till I get started!"

Our Delegate had made up her mind to start a Reformation. Before she got through she had a harder time than Martin Luther. She found that persuading a Leopard to change its Spots is as nothing to persuading a District Convention to change its Habits. She used up all the Habits. She used up all the letter paper her Grandfather had given her for Christmas, also most of the post cards in the Village Store, without arousing any Supreme Enthusiasm in the hearts of her fellow district officers.

Fate seemed against her and she was in the process of Regretfully Resigning when all of a sudden Something Happened. The district president, who was a nice man but needed a little Pushing, accepted a business offer in the next town. Our Delegate stopped resigning and telegraphed him to come to Podunk for a conference. She was perfectly safe in doing this, as for some time now she had been flashing a Diamond given her by the Minister's Son, and the Town Gossips knew she had absolutely no designs on Anyone Else.

The District President was a little hazy on the subject of conferences, but this sounded good and he Consented, arriving in Podunk on a Saturday afternoon. After a Large Lunch (Our Delegate was a politician all right) they had an Earnest Conversation.

That is, Our Delegate Earnestly Conversed. The D. P. had no chance at all, but he was a Beautiful Listener.

Our Delegate made a number of Points as follows:

Point One. If a district convention is a mutual admiration society, by all means spend the greater part of the first session in papers on subjects of no particular importance. However, if a district convention aims to accomplish the most possible work in the least possible time, limit the opening exercises, including the (Un) Welcome speeches to a half hour.

Point Two. Get a Convention song leader who doesn't sing through his nose. Fine hi.. $10.33 for every s ssion he dares enter without picking out hymns ahead of time.

Point Three. Don't hold all Round Table conferences at the same time. Many Leagues have but one delegate, and the Single Representatives return home with the minimum instead of the maximum information.

Point Four. Do not make place for any extra speakers after the convention program has once been determined, except in very exceptional circumstances.

Never let Cause Presenters loose on a convention without a muzzle. They have a way of rushing in where angels fear to Tread and the amount of Valuable Time they seem capable of consuming is something Appalling.

A fine Muzzle is this: Speak of nothing at our Dist. Convention that is not Vitally related to the Luther League.

Point Five. Continuing in the same strain: Never ask a man to be your Speaker of the Evening just because he is Mayor or Governor or President of the United States or some little thing like that. Ask him because you think he will send the delegates back home inspired to make greater efforts.

After writing these points down on a large white paper that they might be made a Matter of Record, Our Delegate stopped and chewed her pencil reflectively.

"Can you think of anything else to explode about?" she asked the D. P. at length.

"Well," said that accommodating man somewhat timidly—it was the first chance he'd had to open his head—"if it wouldn't be too presumptuous I might suggest that work in a few Do's along with the Don'ts."

"Quite Right," said Our Delegate, who was nothing if not Broad-minded, "and that brings us to the Resolutions. We just simply *must* make some of those. I dote on Resolutions."

So they made some.

Resolved, That each district officer, before taking charge of his departmental conference, shall prepare a careful Year's Program, beginning with the month after the convention. This shall be placed on the blackboard before the conference starts. The district officer shall, during the said conference, read said program, making appropriate comments and encouraging questions concerning it. All this the delegates shall take down in their notebooks. A del-

egate dearly adores to take down things in a notebook. (Believe me, Mr. D. P., said Our Delegate in an aside, that is only TOO True.)

Resolved, That a half-hour period shall be given during the convention for a conference on Administration. This shall cover the work of the President, Secretary and Treasurer. These three officers work in such close co-operation that to consider their work separately is a Crime. Also a Waste of Time.

Resolved, That a model social be held at which there shall be no Guessing Games, Weak Lemonade, Potato Races or Cornet Solos.

Resolved, That a banquet be held at which each district officer shall be asked to make a three-minute toast—to be timed with stop-watches. At the end of three minutes the stop-watch keeper to give the banqueters the signal to start clapping, so that if the district officer shall attempt to go on any longer he will be Quite Drowned Out.

Resolved, That the district officers shall arrive at Podunk the morning before the convention is to convene, to go over the program together, and make last minute readjustments.

"Keen resolutions those," said Our Delegate as she finished recording them. "I like them myself."

Our Delegate was no Modest Violet, but neither has anybody else ever been who succeeded in stirring Anything Up.

After arranging the Details of the Program, they had more to eat, talked earnestly about the publicity campaign to get a Crowd, and separated, Overjoyed at the Prospects.

The Podunk convention was what is known among our leading slang artists as a Pippin. From the time when the district officers arrived early Friday morning and sitting around the diningroom table at Our Delegate's fair home, held a regular Peace Conference, to the time during the Model Social, when the most Dignified Minister in the district won the "bawl" game by throwing a beautiful "bawl" to the furthest corner of the building, everything was a howling success. One or two Tragedies happened, of course. At the end of the election of officers Saturday, the D. P. announced that this closed the work of the morning, whereupon the song leader said, "Let us sing, 'Praise God From Whom All Blessings Flow' "; then the district superintendent's Baby fell down the altar steps on his Head, breaking up the administration conference temporarily; the district second vice forgot to say anything about Stewardship, and the Ice Cream for the Banquet got lost on the way.

But these were Trifles compared with the fact that Enthusiasm Bubbled, Notebooks Filled, and Delegates talked eagerly about Regenerating their Leagues.

As the shadows of evening began to fall the second afternoon and the convention neared its Close, the D. P. flourished a wreath of roses in Our Delegate's face and made a Presentation Speech.

Then somebody started—

"They say that our district, she
Ain't got no style,
Got style all the while—"

and the convention broke up in a Delirium of Enthusiasm.

As Our Delegate and her Minister's Son stood on the Podunk railroad platform waving the rose wreath in a last farewell to the Departing Delegates, the D. P. leaned far out over the back platform and this chant floated back to the wavers:

"Somebody said that it couldn't be done,
But she with a chuckle replied,
That maybe it couldn't, but she would be one
Who wouldn't say so till she'd tried:
So she buckled right in
With a trace of a grin
Without any doubting or quiddit,
She started to sing
As she tackled the thing
That couldn't be done and she did it!"

—♣—

President Wilson certainly made no especial concession to the Vatican by his visit of courtesy apart from the visit itself. He was asked by the Vatican authorities to leave from the (Roman Catholic) North American College when about to make his visit. The reply made was that this was not deemed necessary. Actually he went from the American Embassy in company with the King of Italy, after a dinner at which the Italian sovereigns and officials were present, and was accompanied to the Vatican with automobiles of the Italian Government. So were the old precedents broken! To the request of the Pope for representation at the Peace Congress he formally replied, according to *L'Information,* that combatants alone were to be admitted. When he took leave of the Pope he informed him that he was going to greet his brethren of the faith, the representatives of the Evangelical Churches in Italy. Benedict expressed his pleasure at the prospect of this visit to "our Protestant brethren." This is the same Benedict who not long since described the same Italian Protestants as "robbers of faith" and in a discourse in 1917 to the auxiliaries of the Propaganda insisted on the necessity of Catholics "destroying the conspiracy" of Protestantism

Theory of Young People's Associations

BY REV. C. P. HARRY.

Lutheran Student Pastor at University of Pennsylvania.

THE purpose of this series of papers is to call attention to the main features of Young People's societies and their work. It is a theoretical series. The problems of each local organization can best be met by those on the field. All that I can hope to do is to direct thought toward the essentials and to point out certain customary features and difficulties.

There is a legitimate place for theory in our work. I have been called a theorist. I accept the title. Theory is the summing up of experience and the projection of it in orderly form so as to meet future contingencies. Theory is one of the great means of progress and one of the sources of knowledge. All scientific experimentation is begun and carried on by means of theory. If experiments prove the theory false, new theory is created to meet the enlarged situation. If we wish to build a house we secure the services of an architect who plans it on theory. The fact that he must often change his plans due to the inability to obtain material desired or due to other local conditions in no way invalidates his planning on theory. Our success in the war-gardening we have been doing rested on our having a theory of gardening, however crude that may have been. So I will present a theory of association and co-operative activity by which to judge existing organizations, to form new ones or conduct new activities in the old ones, or to cause them to function more fruitfully.

No organization should exist for its own sake. It must have a purpose. Sometimes we run across societies which people are trying to keep active chiefly for the reason that once they were active. They are a cumbrance and a danger. Form an organization for a purpose and see that it sticks to that purpose. The main purposes for which Young People's Societies are formed are: 1. To deepen devotion among the young people. To stimulate greater spirit of worship and to draw the young people nearer to God.

2. To provide information for the Young People on Church work, doctrine and the like, so that they will form group convictions.

3. To promote co-operation among them in Church work.

4. To cultivate sociability among the young people so that they may come to know each other and be real friends and companions in the Church.

5. To enable the young people to function democratically in group form for the good of the whole Church. Young people can doubtless have part in the Church work directed by their elders. The older people should undoubtedly control the work of the congregation, but it is important that the young people should have the opportunity to engage in work which they shall direct as well as serve. It is important that they gain this experience of directing their own activity, worship and fellowship so that when they come to take their places as in turn the older members of the congregation they shall know how to plan and work together.

THE PRINCIPLES OF ASSOCIATION

1. The Elements of association are, in addition to the common purpose already mentioned, common tastes, knowledge or convictions, experiences or memories. The strongest bond of union in an association is a common purpose. That unites where many other characteristics are at variance. A notable example of the power of common purpose in uniting people in organizations who never before had any intimacy with each other is familiar in the many Red Cross Chapters formed in almost all communities in the last couple of years. Here a common purpose united women of very different tastes and standards in a bond of common purpose.

Common purpose finds a strong ally in common tastes or interests. Those who have like interests as well as like purposes will form a stronger association than those in which there is only one of these elements. Well-known examples of associations formed primarily on the basis of common interests are the Art Associations and Athletic Clubs. We used to have a boat club in which the only bond of union between the fellows was a taste for swimming and canoeing. Most of us never saw each other from one end of the year to the other, but we maintained our association in a flourishing condition for a long time on our common interest in sport.

Common convictions are a strong bond of union. Dissimilar convictions cause disruption and division. The most familiar example of the force of dissimilar convictions causing dissociation even where the purpose and the tastes are very largely the same is in the denominational divisions of the Church. Here men with the same purpose and with strong religious tastes

are kept apart by their convictions. Where taste, conviction and purpose combine we have strong and vigorous association.

Common experiences or memories afford a further element of association. Veteran and alumni associations afford a striking illustration of the force of memory of common experience in the forming of organization and the upbuilding of associations. The common experiences of most of our church members in a community ought to be a great help in the formation of associations. The differences of custom among the denominations causing different experiences of the Faith among their people are the explanation of the fact that many people feel more at home and more in sympathy with associations of "their own" denomination than in interdenominational associations.

2. The means of creating and strengthening these elements of association are mutual acquaintance, mutual help and cooperation, mutual forbearance and esteem (over against a spirit of criticism), good leadership, prayer. People must really know one another to form a strong association. Many organizations are weak because the members have not become personally acquainted and the bonds of common interests, tastes, knowledge, purpose and the help of common memories and experiences have not had a chance to grow. I knew a small congregation which grew rapidly. At first the members all knew each other and the progress and vigor were remarkable. As it grew, however, the people were not careful to keep up the acquaintances formed or to form the acquaintance of the newer members. In a few years the vigor of the congregation plainly declined and before long discord developed, due largely, I believe, to the fact that the people no longer knew each other. If your society is weak, see whether or not the trouble may not lie here.

It is a commonplace of psychology that we love those whom we help more than we do those who help us. You ought never to say I can not love such or such a person. Begin to do things for them and you will come to love them. Mothers love their children as a rule more than the children love them. The reason is that the mothers do more for the children than they do for their mothers. I sometimes think that the reason we do not have the love we expect from our children is because we do not let them do enough for us. Here is a bond of union, a means of strengthening association—have the members do things for each other, or have them work together so that they are indispensable to each other in a common undertaking. If your society is weak, perhaps the members are not working together enough to come to take interest in each other.

But all may be wrecked by the spirit of criticism and fault-finding. There is a right kind of criticism which sees manifest failure and aims to correct it. There is also a spirit of fault-finding which is merely destructive. Where this enters an organization, it is doomed. I saw one fine Luther League wrecked by this spirit recently. They began by criticising the Church, then they criticized each other and the society died. At the student conferences someone always says, "Now if our conference is to be of value to us, we must avoid the spirit of criticism." It will kill association.

With all these things an association must have good leadership. I believe the good leader must have these qualifications:

Knowledge—he must know what he is trying to do, the goal he is aiming at and how to get there.

Power or control—he must be able to direct the forces under his leadership so that the end is attained. Not only knowledge of what and how but the real ability to put that knowledge into practice.

Adaptability—of two kinds. He must be able to adapt himself to those whom he is leading, so that he can begin with them at the point where they are and lead them to the place where they ought to be. And he must be able to quickly and skilfully adapt means to ends. I heard not long ago of a chauffeur who, when the brake of his machine broke at a long distance from a garage in the mountains, made a brake of barbed-wire which held the machine safely until a garage was reached. A leader will be able to adapt unpromising material to his ends and to alter his program to enable the group to follow where he is leading.

Enthusiasm. No man can lead without enthusiasm. It may be that quiet and steady enthusiasm which is such an inspiration or it may be more showy, but in some way it must be there.

Vision. A leader must see the possibilities before the others do and show them the way.

Last of all, prayer is a great force for the forming and strengthening of all association. Pray for leaders if you do not have them. I prayed for a leader for a boys' organization one time. I prayed for a year. Then the Lord sent the man, one of the best leaders of boys I have seen. Pray for the spirit of good-will and forbearance in your group. Pray that God will give you the organization and fellowship you desire. "Ask and it shall be given unto you." We do not have because we do not ask.

The Junior League

BY REV. G. L. WEIBEL.

THE conservatism of Lutheran faith and practice has made itself felt in many other churches, and we are rejoicing to see many old-time methods of emotionalism being placed on the shelf and the safer methods of instruction and persuasion taking their place. But while this is the case, we find ourselves facing an alarming condition. We are firmly convinced that the church of the future lies in the children of today. At the last Convention of the Philadelphia English Conference the report of the Sunday School Committee revealed the alarming fact that there are far fewer children in our Bible Schools than there were a year or two ago. This applies not alone to Lutherans but is a condition that applies generally. In other words, there's a leak somewhere and it remains for us to find the leak and to stop it if possible. In speaking with a middle-aged man who is not interested in the church he told me, "I used to go to the Sunday School but they let me slip." How can we hold them so they will not slip?

I am convinced that, in our church, the Luther League is the most powerful and the best agency for holding our young people together and in vital union with the church. This statement may sound extreme when we hear reports from so many Lutheran Churches, "We have no Luther League," or, "There's no life in our League." If we love our church—and I believe that we do—we need to find some tonic for our anaemic Leagues and also give a reason for starting a League where none now exists. Perhaps most of us who are here represented find that a certain few of our young people can be persuaded to attend our League meetings but that the majority of the young people in our congregations are not interested in the League.

I believe that the secret of success lies in the careful training of the children who are too young to be active members of the Senior League. The hour spent in the Bible school is too little to hold the interest of the children. Besides I believe that the children need at least some additional attention by which they may become familiar with the great opportunities of the church which cannot always be touched upon in the teaching of the lesson in the Bible School, and likewise need oversight in their social development. The best solution of the problem, to my mind, is the children's organization, whether you call it the Junior League or the Mission Band. I hope that I will be able to give you some inspiration and suggest some method whereby we may be able to build up a Junior organization in each congregation.

In the first place, you must feel the need of holding the children. And then you must find out someone who loves children and one whom the children like. By no means allow anyone to have charge of Junior work who is a scold or a fault-finder. Plenty of material is at hand for conducting a Junior League but she who has charge of the work MUST make preparation for her task. The LUTHER LEAGUE REVIEW always has some material for Juniors, but I have found that other matter may be introduced very nicely and will be found interesting. If you will pardon the allusion, our Junior League, in Tarentum, Pa., used the Junior Mission book, "Jack and Janet Around the World," and also "Children of the Lighthouse," in addition to the Junior League topics. This year the book recommended is "Jack and Janet in the Philippines." The children were intensely interested. They met on Friday evening and the usual attendance was about forty. Other children besides Lutherans were interested and attended. But the lady in charge was always prepared. She made posters and placed them in the vestibule inviting the children. She prepared little outlines or illustrations for use in connection with her work. These posters are not so hard to make if one has just a little stretch of imagination and is willing to sacrifice a little time; and it pays. Pictures may be cut out of magazines as well as the letters for wording the poster. At times a little lunch was served, the children each having brought something. Sometimes a short hike was made with games and lunch at the other end of the hike. One Junior League was invited as the guests of the Junior League of another congregation, and after the regular program innocent amusements were indulged in. At the District Convention of the Luther League arrangements were made for a Junior session for one afternoon. The number present from each Junior League was reported and the League having the largest number present was held in honor and its fame usually went to other Leagues. The program was so arranged that each League should participate in the program. The Juniors in no way interfered with the Convention of the Seniors as they met in a separate room. I mention this merely because we found it a great incentive to individual Leagues, and we believe it might prove successful elsewhere if rightly organized.

Naturally the children want to take part in every program. Do not allow the time to extend beyond one hour in length excepting when a social time is had after the

program is ended, or there is a visiting League present. Sometimes the lady in charge would relate a story and then ask who could repeat it. She allowed one child to tell part of the story and then another, using as many of the children as she could. At other times she allowed a number of children to read portions of the story and then asked questions until the children were familiar with it. She always had a Bible drill. She carefully selected appropriate Bible verses. Each child was given a Bible and the first to find the verse was privileged to read it.

Instead of answering "Present" at roll-call the children repeated a verse of Scripture. Interest may be heightened by placing a star after the name of each child who recites a verse. Usually each tries to have the largest number of stars for the year.

The Pastor told a story of some Bible character and then asked the children who it was. At other times he gave a little missionary story, and one book he found very helpful was "Other People's Children."

The Luther League Hymnal was used and at times the children were asked to select the hymns. At times little missionary exercises were given. Reformation Day, Lincoln's and Washington's birthdays were observed with appropriate stories and lessons. Do you not believe that children thus trained will be more eager and zealous when they have reached the age when the Senior League will open its arms to receive them? Will you not try to find someone to take charge of this work? If possible let the Junior Superintendent have an assistant to help arrange the work and be present to assist at the regular meetings. The whole Lutheran Church must pay if we neglect the children. You have the children. Will you not in your congregations insist upon it that the children need a Junior organization and if possible assist in this work?

Do not neglect the children and then will our Senior Leagues become what they ought to be and our Lutheran Church must of necessity flourish and prosper. Let our slogan this year be, "A Junior League in Every Congregation!"

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What will be the result of the war in the attitude of the Church toward Christ? Dr. C. E. Jefferson maintains that it will result in turning the world afresh to the deity of the Master. He says:

"What, then, is the modification which we may reasonably expect in our conception of Jesus Christ? A shifting of the emphasis, I think, from His humanity to His divinity; a less exaggerated estimate of His gentleness and meekness, and a fuller recognition of His majesty, severity and power."

Political Unity

BY MISS GUSSIE PETRICH.

LET us consider, first of all, the meaning of the word "unity." The word "unity" is derived from a Latin word meaning "one" and therefore means oneness of *all* or the whole. It is not a new word. It comes to us from the very earliest days of Christianity. It was used in Bible times for we find it printed time and time again in the Bible, always signifying "oneness." We find it in Psalm 133, "Behold how good and how pleasant it is for brethren to dwell in unity," and again in Ephesians, "Till we all come in the unity of the faith." Christ was a lover of unity. Should not we follow His example in everything? Christ neither separated Himself nor did He allow others to separate on the ground of their corruption, error or abuse of power, though He recognized that all these existed and protested against them. His custom was to go up to the synagogue on Sabbath days. He attended the Feasts of the Temple. His example suggests no separation from the church in those days but suggests, rather, a unity.

Many of Christ's teachings involve unity. We find it in His sayings and also in His example. He established a Kingdom which in time and place is to be represented by the Ecclesia which He will build upon the confession of Himself. The essential unity of the Kingdom necessarily reflects itself in the unity of the representative society. Unity is involved in the fact that its bond is a relation to Himself; the one Shepherd implies the one flock, the one door implies the one fold. It is presented under similes which convey the idea of unity. It is one building on one foundation, one enclosed vineyard, one shoal taken in a single net, one company of watchers or of guests at one feast. It is a perfect century of sheep, a complete sum of money and the breaking of its completeness is intolerable. In one of His sayings Christ calls Himself "the true vine" on which branches grow. Without the vine the branches cannot bear fruit, neither can the vine without the branches bring forth fruit. One depends upon the other. One cannot work without the other. They must unite. Christ prays the Father that we shall be one in such a fashion that the world, seeing it, will believe in His mission and He defines this unity as comparable to His own unity with the Father. He says every Kingdom divided against itself is brought to desolation. Every city or house divided against itself shall not stand."

We had now seen that unity existed even in Bible times. Christ, through His teach-

ings and example, tried to point out to us that unity is essential to his followers. How can we be good, faithful Christians unless we all work for the one common cause? Don't let one pull at one end of the string and another at the other end. One side will weaken and the string will surely break. Let's all pull together, all keep in mind that it takes unity to do it. One can't do it alone. We must unite.

I have tried to bring out the fact that unity is necessary in our lives, that we as good Christian people should work in unity just as our Lord did. Now let us look at another side of the question. Is unity necessary for good citizenship? It is one of relation to others. No one can be a citizen all by himself. Robinson Crusoe proved this to us. He may have been a sovereign but a citizen he could not be. Then again we cannot each one of us have his island but we can have freedom upon the continent to which we have been assigned, and let us regard it as one of the first duties of citizenship to aid in checking the rapidity and greed with which the laws are coming to devour liberty. We need to be united to do this—yes, a strong union is necessary.

We are a democracy. Our system consists of a government based upon the will of the men who have the right to participate equally in the direction of our public affairs. We thus have political equality. How did we obtain our political equality? Certainly not by separating from each other. Would we have it if we had one group of people in this corner of the state planning a form of government to suit themselves, another group in that corner planning another form, and a third group in a third corner planning a third form of government? No, they must cling together and work together. It takes unity to work a great thing like this.

I said a few minutes ago that unity means "oneness of the whole." Is autocracy unity? It seems to be, yes. Autocracy is ruling by oneself. Unity involves oneness and autocracy involves oneness, but the oneness in each case has an entirely different meaning. Unity means oneness of the whole but autocracy means oneness of one's self. There we have the great difference—unity, the whole; autocracy, one's self. There is no unity in autocracy. Autocracy is ruling by oneself and not ruling by the whole. In the autocratic form of government one person is given supreme power and other people have no right to participate in government affairs. It is our desire to have every one take part, a government by all the people, a strong union like our democracy. There is no danger of overrule in such a government. We have the protection afforded by a great nation and at the same time we may enjoy a large measure of individual freedom and manage those things most vital to good government which are in our neighborhoods without the intermeddling of an autocrat.

We have what we might call little groups in spite of our strong union, but these little groups are united, all working for one cause, one principle with one intention, all working to uphold the democratic form of government. Of course we shall always have different parties in our government, but we have been told by educated men that parties have been found necessary in the government of the countries having the parliamentary system. All the parties deal with the same subjects, all one cause. Oneness stands out even where parties are concerned. No two people have the same thoughts. So with these parties. We will never be able to find a policy of government that will be too clear for different interpretations. But even with these parties there can be unity as they all have the one aim and work with the one intention.

Our government is a government by all the people. It is built upon a foundation of unity. What constitutes the unity? The citizen of today. Then it is the duty of each citizen to co-operate with his government, whether it be by word, thought or deed, so that he can be one part of this strong foundation—unity.

CHURCH NEWS

NEBRASKA

—The Rev. Luther M. Kuhns, Lit.D., was instrumental in raising $20,000 toward the removal of Midland College from Atchison, Kan., to Fremont, Neb.

OMAHA

—Kountze Memorial raised $24,500 for the Midland College removal, which, with the $13,000 raised for repairs, makes $37,500 raised since February 1 this year. Student Shebler has taken over 225 subscriptions for *The Lutheran* in this congregation and is only half through it.

MINNESOTA

DULUTH

—The State Luther League of Minnesota held its nineteenth annual convention in St. John's Church, July 28-30. Besides the reading of papers and the discussion of timely subjects the League finally adopted a new constitution. The general secretary of the Luther League of America was present throughout the entire convention, gave several interesting and instructive addresses, besides participating in the discussions. The following officers were elected for the ensuing year: President, Rev. C. H. Bartsch, of Minneapolis; vice-presidents, Walter Moeller, of Duluth, and Rev. M. H. Wichmann, of Cannon Falls; recording secretary, Mabel E. Sander, of Lindstrom; corresponding statistical secretary, Carl Jackson, of Duluth; treasurer, Ruth Anderson, of Lindstrom. St. John's, Duluth, was right royal in the entertainment of its guests, and the Leaguers went home after a three days' stay with pleasant memories.

Suggestions for Your Social Meeting

Labor Day Celebration

The guests may be asked to come, each wearing an article indicating his labor. For example, a teacher might come with a ruler, several books, pencil and pads, etc. The banker might carry some bags full of toy coins, bank books, and the druggist could bring bottles and some patent medicine.

The dining room may be cleverly decorated. The centerpiece might be a toy washtub, with wringer. A small doll could be standing by the tub, washing. A clothes line may be extended to small poles at the four corners of the table, and have tiny garments pinned on the line.

For program, many ideas will suggest themselves. "The Village Blacksmith" has several musical settings; Kipling's "McAndrew's Hymn" is good reading, and, for the darker side of labor, there is Hood's "Song of the Shirt" and Mrs. Browning's "The Cry of the Children."—*Adapted from "Dame Curtsey's Book of Novel Entertainments." Ellye H. Glover.*

Authors' Traits

By the statement of the author's characteristic, the name may be discovered. For example:

The oldest author—Adam Smith.
The youngest author—Child.
The healthy author—Hale.
The sickly author—Haggard.
The farmer's author—Field.
The jeweler's author—Goldsmith.
The domestic author—Holmes.
The woodland author—Hawthorne.
The blistering author—Burns.
The breakfast author—Bacon.
The dinner author—Lamb.
The lancer's author—Shakespeare.
The tall author—Longfellow.
The hungry author—Chaucer.
The repellant author—Sterne.
The Roman author—Pope.

The Fagot Party

This social must be held in a place where there is a fireplace. Each guest should be asked to come and bring a fagot, which may be anything from a toothpick to a handle of a snow shovel.

You might first have a musical program. Then light a fire in the fireplace and turn all the lights out. One person should put his fagot in the fire and begin to tell a story of his vacation experiences, or any story or fact, and it should last until his fagot is burned. Then the others will follow. Serve ice cream and cake.

Indoor Lawn Social

Decorate the room with branches, pine boughs, and plants. Trim chandeliers, posts, and other places with boughs. Make a bower in one corner for an orchestra of piano, violin and cornet. Have Japanese lanterns strung around the room. If possible, it would be pretty to have a couple of hammocks or swings hung up in the room. Put up signs: "Keep off the grass," "Beware of the dog," "No hunting allowed," and others.

Ice cream and cake may be served from small tables in corners of the room. You could have lemonade served from an old well. For the well use a large square box, cover it with canvas and paint to represent a stone wall.

Perhaps the participants will bring lunch boxes, and the refreshments can then be put on a tablecloth spread on the floor.

Play picnic games, so far as space will allow. For others, table croquet, parlor football (with a blown egg on the extension table), or other burlesque of outdoor sports.—*Adapted from "Bright Ideas of Entertaining," Mrs. H. B. Linscott.*

Association of Ideas

Have some objects which suggest famous names, such as:

1. Hatchet. George Washington.
2. A rail fence. Abraham Lincoln.
3. A kite. Benjamin Franklin.
4. A lonely island. Robinson Crusoe.
5. A muddy cloak. Sir Walter Raleigh.
6. A burning bush. Moses.
7. A ruff. Queen Elizabeth.
8. A glass slipper. Cinderella.
9. An apple. William Tell.
10. A silver lamp. Aladdin.
11. A smooth, round stone. David.
12. Long hair. Samson.
13. A dove. Noah.
14. A pomegranate seed. Persephone.
15. A spider web. Robert Bruce.
16. A key. Bluebeard.
17. A wolf, Red Riding Hood.
18. A steamboat. Robert Fulton.

If you cannot get some of these objects, which is most likely, you can find pictures of them.—*Adapted from "Games." Jessie Bancroft.*

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THE NEEDED LUBRICATION

A fervent, but unlettered preacher among the mountain whites of the Carolinas was exhorting his flock to come forward and take advantage of the "means of grace."

"It air pride that's keeping you settin' in yore seats," he cried, "come to the altar and get down on your benders, and if they air too stiff with pride, ile 'em, ile 'em, as it says in the Scriptur' with the *ile of Patmos.*"

Luther League of Ohio

24th Annual Convention, June 25th and 26th, Akron, Ohio

MISS ETHEL LUTZ, SECRETARY.

GROVER F. ILGEN.

THE twenty-fourth annual convention of the Luther League of Ohio was held in Trinity Lutheran Church, Akron, Ohio, June 25 and 26, 1919.

FIRST SESSION.

The first session opened with a devotional service conducted by Rev. C. A. Portz, of Cleveland, Ohio. The convention sermon on "Problems" by Rev. E. Clyde Xander, of Columbus, Ohio, followed.

SECOND SESSION.

The second session was opened at 1:30 p. m. with a devotional service led by Rev. Portz. The address of welcome given by by Miss Lucy Schaefer, president of the entertaining League, was indeed a welcome to all, including the hearts, homes and city of the Akron Leaguers. The response was made by the State President, Grover F. Ilgen. Mr. Ilgen expressed great pleasure in the realization of the State Luther League being in session in Akron.

The subject of the afternoon, "Senior Luther League Work," was handled widely and helpfully by the General Secretary of the Luther League of America, Mr. Harry Hodges. If the suggestions of Mr. Hodges could be realized a perfect Luther League would certainly be the result.

The business session opened with the reading of the 1918 convention minutes. A corrected credential report was presented and the Secretary instructed to make the necessary corrections

The President's report was then given, also an outline of the territory covered by the various districts in Ohio. This report was received and referred to the Resolutions Committee.

The Treasurer's report followed, showing funds at hand: National funds, $2690.2; Luther League Handbook, $23; State funds, $390.35; balance due National Luther League to date, $122.83.

A rising vote of thanks was given Mr. Charles Matthes, of Mansfield, Ohio, who had served the Luther League of Ohio as Treasurer for twenty-three years. Mr. Matthes made the request that he be released from this office on account of other duties.

The report of the Executive Committee was included in the President's report previously given.

Miss Mabel Holland, of Toledo, State Statistical Secretary, gave a detailed report, which was given the high commendation of the convention body. Same was accepted to be placed on file.

By a motion made and passed, Mr. Harry Hodges was requested to carry the greetings of the Ohio State League to the Indiana convention.

At six o'clock the local League and their friends tendered the convention guests a substantial tribute of their sincerity of entertainment in the form of a dinner. Dr. E. W. Simon presided at toastmaster. Both the dinner and the after-dinner moments were enjoyed.

THIRD SESSION.

The evening session at 7:30 opened with a restful and also beautiful organ recital.

After the vesper service, the address of the evening was given by the Hon. John F. Kramer on the "Merger," a subject which is new in the hearts of Lutherans, but a vision of long standing realized.

FOURTH SESSION.

The fourth session opened with devotional services led by Rev. L. H. Larimer, of Springfield, Ohio.

A Junior League Demonstration by Trinity Junior League of Akron showed the real work of the Juniors. Both the devotional and business sessions were well handled by these young Leaguers.

The business of the morning opened with the reading of the minutes of the previous sessions. Same were approved as read.

The report of the Nominating Committee was submitted and election of officers took place. The results were as follows: President, Grover F. Ilgen, R. R. No. 5,

Springeld, Ohio; Vice-President, H. C. Hinckfoth, 1220 E. Bancroft street, Toledo, Ohio; Recording Secretary, Ethel Lutz, 717 Garfield avenue, S. W., Canton, Ohio; Treasurer, Raymond Lutz, 1278 Collinwood avenue, Akron, Ohio; Statistical Secretary, Mabel Holland, 842 Willow avenue, Toledo, Ohio; Corresponding Secretary (appointed by the President), Blanche Fraser, 629 N. Limestone street, Springfield, Ohio. Executive Committee—Chas. E. Matthes, 104 Sherman avenue, Mansfield, Ohio (five years); Earl H. Courter, 216 Rice street, Springfield, Ohio (two years); O. C.Rohde, 1422 Birchall Road, Toledo, Ohio (one year).

A rising vote of thanks was given Mrs. F. G. Zwerner, a retiring member of the Executive Committee on account of removal from the State, for her untiring work in the past in connection with the Ohio League.

The publicity of State conventions was discussed and a motion made and carried that same be referred to the Executive Committee, said committee to see that information concerning the program, time and place of State conventions reaches the local Leagues in ample time.

New business was opened by a resolution presented by Rev. H. C. Getter, of Amanda, Ohio, as follows: "That the Scioto Valley District Luther League request the Executive Committee of the State Luther League to redistrict the Scioto Valley region, so as to place the Leagues in association with a greater number of Leagues." By a motion made and carried this matter was referred to the Executive Committee to be considered by them at their next meeting.

Mr. Hodges spoke of the relation of the Luther League to the United Lutheran Church and suggested that the Resolutions Committee endorse the position of the National Executive Committee in regard to the League.

New Leagues, St. James and Calvary, both of Cleveland, made application for admission to the State League and were admitted.

A motion was made and carried that the Executive Committee be permitted to expend judiciously a sum not to exceed $100 for proper advertising and pushing State League work.

Fifth Session.

The fifth session opened with devotional services, after which "Junior and Intermediate League Work" was discussed widely by the chairman of State Junior Work, O. C. Rohde, of Toledo, Ohio. Discussion of the subject followed.

The report of the Credential Committee was presented and accepted. Following is the report in full: Officers present, 9; ministers present, 13; delegates present, 81; district delegates present, 12; visitors present, 66; total, 181.

The report of the Resolutions Committee was presented and a motion made and carried that same be considered item by item. This being done, the report was adopted as a whole. The resolutions were, viz.:

1. Resolved, That the Ohio State Luther League in convention assembled extend to the members of Trinity Luther League, to the pastor, Dr. Simon, and to the members of the church our sincere thanks for the hearty welcome and pleasant entertainment afforded the delegates and visitors to this convention; also the choir for its beautiful music, and to the organist for the pleasing and inspiring music.

2. Resolved, That the Ohio State Luther League convention endorse the action of the Executive Committee of the Luther League of America that it permit itself to become the Official Young People's Society of the United Lutheran Church.

3. Resolved, That we reaffirm the previous resolutions asking for a quarterly report from each District President to the President of the State League.

4. Resolved, That we reaffirm the resolution of last year that the State Chairman of the Junior and Intermediate League Work be permitted to spend a sum of money, not to exceed $100, for the purpose of extending this important work.

An invitation to hold the 1920 convention in Mansfield was extended by a representative of the First Lutheran Church of that city. This invitation was appreciated and gladly accepted.

Closing Session.

The last session of the convention opened with a vesper service in charge of Rev Alvin E. Bell, of Toledo, Ohio.

The address of the evening was delivered by Dr. G. Franklin Gehr, of Wilkinsburg, Penn. The theme, "The Crucial Hour of the Church," and the text, "Father, the Hour Is Come."

The convention closed with the vesper service.

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"'Urry on, please!" urged the guard.

The stout old lady struggled to enter a narrow carriage doorway, but struggled in vain.

"'Urry on, there!" yelled the guard, approaching her with fire in his eyes. "'Urry on! Git in edgeways, mum! Git in edgeways!"

The would-be traveler showed a red, perspiring face over a plump shoulder and regarded the official with an angry glare. "An' wot," she snapped bitterly, "wot if I hain't got no edge?"

HARRY HODGES, Editor, Philadelphia, Pa.; with W. C. Stoever, Litt.D., Philadelphia, Pa.; J. M. Reynolds, Valatie, N. Y.; I. S. Runyon, New York, N. Y.; A. T. Michler, Philadelphia, Pa., *as special associates, and the cooperation of the Literature Committee of the Luther League of America.* Send all articles, communications and news items to 846 Drexel Bldg., Philadelphia, Pa.

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Editorial

OUR EDITORIAL POLICY

While the two previous issues of the REVIEW were compiled by the new editor, the material used was that which he had inherited from his predecessor. With this issue, however, he makes his bow to the Luther Leaguers of America, in his dual capacity of General Secretary and Editor, and really starts to serve in the latter office.

While he makes his bow gladly because he knows that he will have the support and co-operation of all the Leaguers, yet it is made with a feeling of trepidation as well, for he is mindful of the standard set by the two former editors to which he must at least try to attain. The first, the indefatigable Mr. Eilert, who in addition to his zeal for the cause, added to his writing the punch of the business man. The second, the Rev. Luther M. Kuhns, whose literary ability has been recently recognized by his alma mater with the honorary degree of Doctor of Literature. A man whose literary tastes the pen of the writer is not adequate to describe.

HARRY HODGES,
The New Editor.

The following of such men is not an easy task.

While the present editor may not measure up to his predecessors, he assures his readers at the start, that the REVIEW will continue to be thoroughly LUTHERAN in principle and content. A Lutheran magazine, written by Lutherans to Lutherans. He believes that just as God called out Israel of old to be a people with a peculiar mission, so He called into existence the Lutheran Church to be a Church with a peculiar mission; a mission that could not be fulfilled by another body. Or why the Lutheran Church? If then we have a peculiar mission, we must provide for our perpetuation for the fulfilling of that mission, by training the youth of our Church for leadership. For this cause was the Luther League born and for this cause does the LUTHER LEAGUE REVIEW exist. Please read this thought between its lines, at all times.

The annual State conventions will be given space for their report minus the papers and speeches. These will be featured as articles later and thus be more widely read.

A page on Junior Methods and hints to leaders will precede the Junior Topics and will be edited by Miss Brenda Mehlhouse, our Junior Specialist. From time to time there will appear a page on "Hints for Social Evenings." If possible, a serial story will be a feature.

News items will find a welcome at the editor's desk, as well as suggestions and constructive criticism.

The REVIEW aims to serve the Luther League of America at all times, in every way; the editor pledges whatever ability he may possess to that end and he confidently expects the support and co-operation of all the Leaguers. The REVIEW should be in the home of every Leaguer,

read as regularly as the secular newspaper. The value of a magazine lies not in its being written, but to the extent that it is read. Reader, how many new subscriptions will you secure before the close of the year?

General Secretary's Letter

DEAR LUTHER LEAGUERS:

With the current issue of the REVIEW this letter becomes an editorial as well as a secretarial letter.

At the outstart, I want to call your attention to the cover picture, which shows the headquarters of the Luther League of America in Philadelphia. The lined block indicates the suite occupied by the Women's Missionary Literature Headquarters, the Brotherhood and the Luther League.

The Drexel Building is located at Fifth and Chestnut streets directly across from Independence Hall, where on July 4th of the year 1776 a Lutheran grasped the rope of the old Liberty Bell and announced to the world the immortal Declaration of Independence, as in the year 1517 our Luther declared at Worms religious independence. We are well located, for Independence Hall is a mecca for visitors from all parts of the world.

They tell us "That strawberries may come and strawberries may go, but prunes go on forever," and we are devoting a very interesting article in this issue of the REVIEW to a cultivation of that popular fruit contributed by the President of the Oregon-Washington League.

Inasmuch as we have come to the close of the convention season, we felt that the article, "The Fable of the Disillusioned Delegate," would not only be appropriate and enjoyable but would point a moral as well. The same is printed by special permission of the editor of the *Epworth Herald.*

We are hearing so much about Unity in these days that we felt a series of articles on the subject would prove interesting to our readers. The first, from the political standpoint, appears in this issue.

The Rev. Carolus P. Harry, the Lutheran Student Pastor at the University of Pennsylvania, delivered a series of lectures on Young People's Work at the Summer School at Marion College. He has very kindly contributed them to the REVIEW and we are printing the first this month.

The article concerning Juniors by the Rev. Mr. Weibel is both helpful and timely.

Our Junior Workers will be delighted to find the page on "Helps and Methods" by our specialist, Miss Brenda Mehlhouse, who is now our office secretary.

We trust the page of "Suggestions for Social Meetings" will prove helpful.

We wish that news items were sent to us more promptly.

If our readers have any suggestions for the improvement of the REVIEW they will find a welcome reception at the editor's desk.

The Luther League of New Jersey met in a two-day convention at Riverside on the 16th and 17th of July. These dates unfortunately fell in the midst of the rainy week, which greatly affected the attendance. The rain fell in such torrents that the farmers in the vicinity could raise nothing but umbrellas.

Mr. Henry Fielder, the President, because of ill health asked to be relieved of the presidency, and Dr. W. P. Steinhaueser was elected to the office. Dr. Steinhaueser comes to the office no stranger, as he has served in that capacity before.

As we write this letter we are on our way to attend the conventions of Wisconsin, Michigan and Minnesota, and will have more to say concerning them in our next epistle.

The dates for the next convention of the Luther League of America have been fixed for July 13 to 16, 1920, at Fort Wayne, Indiana. This will be the twenty-fifth anniversary of the Luther League of America and we expect to plan a program commensurate with the occasion; so plan now to attend.

Yours very truly,
HARRY HODGES.

FLEISCHMANN'S
COMPRESSED YEAST
HAS NO EQUAL

Luther League

SEND IN THE NEWS—The other Leagues want to know what YOU are doing You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the tenth of the month.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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☞ All communications should be addressed to the General Secretary, Harry Hodges, 846 Drexel Bldg., Philadelphia, Pa.

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News Items

NEW YORK

—E. F. Keever, D.D., it is expected, will take up work as university pastor at Harvard University with the opening of the next scholastic year.

—Rev. Harold S. Miller, of the Church of the Incarnation, Brooklyn, N. Y., was agreeably surprised when the Brotherhood of his church, at its annual outing, July 19, 1919, presented him with an order on Wanamaker to the amount of $60. Mr. Miller is president of the Brooklyn District Luther League.

—Preston A. Laury, D. D., who has served for more than a year as a National Lutheran Commission chaplain in the United States Debarkation Hospital No. 3, in New York City, upon the occasion of its closing recently received from the Lieutenant Colonel W. J. Monaghan, in charge, the following: "Upon the closing of this hospital I feel that the work of the National Lutheran Commission for Soldiers' and Sailors' Welfare has been a great factor in the happiness and well being of our personnel. The weekly contributions of good things have helped our corps men and made them feel that a specific interest was being manifested in their welfare, and that no matter that their duty lay upon this side instead of 'over seas,' and while there was no glory incumbent upon it, still it was duty, to be done, and well done, necessary and part of the whole. Other organizations have not felt that interest was due the men who were compelled to serve in the States, through no fault of their own, and this distinction has been keenly felt. It is my wish to convey to you my deepest appreciation for what you have done for us, and to wish you all success in years to come."

CONNECTICUT

BRIDGEPORT

—At the last convention of the State Luther League of Connecticut, held at Bridgeport, in the church of Rev. J. J. Klein, Rev. C. B. Schuchard, of Christ Lutheran Church, Brooklyn, N. Y., was the chief speaker at the rally service in the evening. He drew a very hopeful picture of the approaching unity of the Lutheran Church in our land.

PENNSYLVANIA

TAMAQUA

—The District Luther League of Schuylkill County held its twenty-sixth annual convention at St. John's, A. E. Schmitthenner, pastor, July 2. The convention theme was "The Luther League and Reconstruction." Topics: "The Luther League Localized and Nationalized," by Rev. Levi W. Yiengst; "The Luther League Life Taking or Life Giving," by Rev. P. Wolper; "The Luther League Organized, Developed, Quickened," by Rev. P. G. Beer. The evening address was delivered by Dr. A. Stewart Hartman, educational secretary of the Board of Home Missions. New Leagues from Gordon and New Ringgold were received into the district. Officers: Rev. Paul Wolper, Tremont, president; LeRoy Reed, Minersville, secretary; Irene Flug, Minersville, treasurer.

PHILADELPHIA

—On Tuesday evening, July 22, a reception was held in Grace Church, Thirty-fifth and Spring Garden streets, in honor of Rev. Robert Harris Gearhart, Jr., the pastor who had just returned from France; Rev. E. E. Parson, supply pastor, retiring, and the young men who had entered the service of the country from the congregation. The returning pastor went over seas in May, 1918, as chaplain of 308th Machine Gun Battalion; in September was made senior chaplain of the 78th Division; in March was promoted to a captaincy; in April was made senior chaplain of the Second Army Area. In May he was cited by Major General J. H. McRea, commanding the 78th Division, for work done while with that division; he also received a citation from General Pershing for his work. A beautiful gift, expressing appreciation of the excellent work done, was presented the retiring supply pastor, while the returned pastor and his wife were the recipients of similar presents. More than ninety per cent. of the young men of this congregation entered the service, many by voluntary enlistment, and, although several were severely wounded, none lost his life.

DISTRICT OF COLUMBIA

WASHINGTON

—The annual reunion of the Lutheran Churches of Washington and Baltimore was held at Chesapeake Beach, July 9, under the auspices of the Luther League Central of each city. Fully 2800 were in attendance. The address of the day was delivered by Dr. G. M. Diffenderfer, pastor of Luther Place Memorial Church, on the topic, "Young Lutherans—What of Our Future?" Dr. Diffenderfer called particular attention to the principles of true Christian citizenship as set forth in the Augsburg Confession, and urged the youth of the church to maintain these principles in service to the church and loyalty to country. Greetings were received from F. H. Knubel, D.D., LL.D., president of the United Lutheran Church; Senator Knute Nelson, of Minnesota, and Mr. C. T. A. Anderson, president of the Luther League of America. The rest of the day was spent in a social manner. The League is already planning a welcome to the United Lutheran Church at the 1920 convention in Washington.

MARYLAND

BALTIMORE

—The Lutheran young people of this city turned out in large numbers on Wednesday, July 9, and enjoyed the reunion with the Lutheran young people from Washington, D. C. Their destination was Chesapeake Beach, via boat, on the "Dreamland."

—The thirty-third annual reunion was held in Pen Mar Park, Thursday, July 24. The Pen Mar Orchestra furnished music and addresses were delivered by Prof. A. R. Wentz, Ph.D., of Gettysburg; Robert D. Clare, D.D., of Baltimore, and Homer W. Tope, D.D., of Philadelphia.

ILLINOIS

—Mr. and Mrs. J. Alex Nelson, of Chicago, recently celebrated the twenty-fifth anniversary of their marriage. The president and general secretary of the Luther League of America attended the reception. Mr. Nelson was for a number of years a member of the executive committee of the Luther League of America and president of the Luther League of Illinois.

—Walther League, an organization of young people of the Missouri Synod, held their annual convention at Chicago, Ill., July 20-26. The society now numbers close to 400 local Leagues.

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Luther League Topics

Sixteenth Sunday
after Trinity. October 5, 1919.

HUMILITY

Luke 7:6-7.

DAILY BIBLE READINGS.

Monday—Morning, Isa. 55; evening, Ps. 91.
Tuesday—Morning, St. Luke 9:49-62; evening, Ex. 3:1-12.
Wednesday—Morning, Rom. 2:1-11; evening, St. Matt. 3.
Thursday—Morning, I Pet. 2:13-25; evening, St. John 13:1-17.
Friday—Morning, St. John 12:24-36; evening, Isa. 53.
Saturday—Morning, Job 14; evening, Rev. 4.

HINTS FOR LEADERS.

Hymns 154, 179, 222, 29.
Psalm 91.
In order that we might learn the true meaning of humility, have your pastor or a visiting pastor talk on this subject, after which all members should take part in the discussion.

(H. Caemmerer.)

Humility is one of the sublimest virtues of our Christian faith. It indicates within a person a deeply felt consciousness of the infinite need of God, a consciousness of the sinfulness of our natures and of the exalted nature of Christ, who has redeemed us, and who by the path of humiliation and humility would lead us to a union with God. Where there is true humility, therefore, there is lowliness of mind, no pride nor arrogance; a dependence is placed upon God, to whom all blessings bestowed are ascribed, and from whom they are accepted not because of our merit but because of His grace.

The Humility of Christ. The finest example of true humility is that manifested by Christ Himself. In every moment of His life there is a dependence upon the Father in heaven. He was without sin and lived a holy life, though subject to the temptations of the world and the evil snares of Satan. And "being founded in fashion as a man He humbled Himself and became obedient unto death, even the death of the Cross." (Phil. 2:8.) Christ exemplified His humble spirit most marvelously on the night of the betrayal, when this Prince of Heaven took a towel and washed the feet of His disciples, including the treacherous Judas. Christ was merciful even toward His enemies because of His humble spirit.

To Be Humble Our Duty. As Christ humbled Himself for our sake, so we should be humble. In accepting Christ as our Saviour we are likewise required to have a dependence upon God and to ascribe gifts that come to us of His grace. To have true humility does not necessarily mean to have a weak spirit, no confidence in ourselves, and a constant fear lest we might do wrong anything we are called upon to do. As Christians we should as far as possible be hopeful, courageous and joyful, though clothed with that humility which frees us of vain glory, pride and arrogance. When action on our part is called for we should eliminate *self* and place our effort on the task before us, whatever and wherever that may be, for the true Christian seeks not the praises of men, but the Glory of God, and rejoices in all things that pertain to a rightful extension of His Kingdom.

Humility a Characteristic of God's Heroes. Among the first of these was Moses, of whom we are told he was meek in spirit. Called upon to lead his people out of Egypt, he pleaded that he might be relieved of this task. Still God would have it so, and relying upon God for strength, he freed his people from serfdom. David's spirit of humility is wonderfully shown in his psalms. "The Lord is my Shepherd." Paul, the first great missionary of the Cross, gloried in his own infirmities and in the sufferings which laid bare his weakness, that the power of Christ might rest upon him. (II Cor. 12:9.) Though weak, he was yet able "to do all things through Christ who strengthened him." (Phil. 4:13.) So Luther lived in his own time, very humbly before God, yet a courageous servant of Christ, who freed the Christian Church from the evil that had crept into it through false teachings and released the people from servile obedience to it; and he is recognized today as the great champion of civil and religious liberty. The humble dependence upon God of our revered George Washington as he prayed for the preservation of his army is known to all who know the story of his life. The great Lincoln, coming from the lowliest of ancestral homes, was very humble in spirit, yet a mighty servant of God. So many others could be mentioned.

Humility a Sign of Wisdom. "The fear of the Lord is the beginning of wisdom." Thus the great writer of old exhorts us. We should not be afraid of God, but we should first of all be humble and obedient before Him. Whatever else is then learned should be in harmony with our faith in God. The world offers many things to relieve it of evil and to give pleasure to individuals, but there can be no true and abiding joy unless all efforts in these matters conform to the things God would have us do. Let ours be a life with God all our days, and thus shall we be kept humble in spirit and reach safely the realm beyond.

The Luther League Topics, complete lessons (of which the above are outlines and reviews) in 32-page pamphlet covering three months can be supplied at rates given on page 35 by LUTHER LEAGUE REVIEW, 318-326 West 39th Street, New York City.

Seventeenth Sunday
after Trinity. October 12, 1919.

GATHERING THE SCATTERED SHEEP

(Missionary—Home)

I Pet. 2:21-25.

DAILY BIBLE READINGS.

Monday—Morning, Heb. 11:17-40; evening, Dan. 3:1-30.

Tuesday—Morning, Heb. 12:1-17; evening, Dan. 4:1-37.

Wednesday—Morning, Heb. 13:1-25; evening, Dan. 5:1-30.

Thursday—Morning, Jas. 1:1-15; evening, Dan. 5:31, 6:28.

Friday—Morning, Jas. 2:1-13; evening, Ezra 1:1-11.

Saturday—Morning, Jas. 2:14-26; evening, Ezra 3:1-13.

HINTS FOR LEADERS.

Hymns 43, 192, 149.

Psalm 23.

Have roll call answered with Bible verses relative to sheep.

Vocal solo, "The Ninety and Nine."

Have some one give a short talk on the characteristics of sheep and compare them to human characteristics of a like nature.

(Rev. J. Milton Bieber, D.D.)

INTRODUCTION.

"Christ came to seek and to save that which was lost." He left the ninety and nine in heaven and came to the wilderness of this world to lead fallen man, His stray sheep, back into the fold. In order to do it, He willingly gave His life. He has thus become "the Shepherd and Bishop of our souls."

1. *The Work Has Been Steadily Going On.* Since Christ called His twelve disciples and through them called the whole world unto Himself, the work of getting into the fold has been continually progressing. *However, only one-third of the lost sheep have as yet returned into the fold.* The other 1,000,000,000 are still in the wilderness, without a shepherd! Every second four or six die outside of Christ. "The devil is a roaring lion, going about seeking whom he may devour," and he is rending in pieces his hundreds of thousands daily. Christ is calling through His disciples for them to come back, but O, how very, very slow the disciples are to respond and how very feebly do they call! Still the work of the foreign, home and inner missions is presented with more vigor each day and each year.

2. *Millions Are Outside of the Fold in North America.* The United States and Canada are Christian countries, but *over one-third of the inhabitants are not responding to the call of Christ.* They prefer the wilderness. They choose the world, the flesh and the devil in preference to Christ. The Jews, the Indians, the Hindoos, the Chinese, Japanese and many from other countries are away from Christ. They are daily becoming more of a menace to the peace and prosperity of these two nations. "Righteousness exalteth a nation, but sin is a reproach to any people." Is the Lutheran Church here only to work among Lutherans? God forbid! If so, she will die, for she does not then fully carry out Christ's command. She must more than ever go out into the highways and hedges and compel the stray sheep by persuasive love and helpfulness to come in. This work must be done through Jewish, Italian, Slovak and other missions; through work in the red light districts, slum sections, police courts, hospitals, through hospices (as lighthouses and safety stations) in our large cities. We must welcome, educate, Americanize and Canadianize and especially Christianize all who come to our shores and thus lead them into the fear of Christ.

3. *Millions of Our Own Sheep (Lutherans) Are Scattered Everywhere.* The harvest truly is plenteous, but the laborers are few. We need more shepherds, more ministers, more laymen and laywomen to go out and bring in. *Who will go?* Every one of us Leaguers can and should by all means say "I will go." "Lord, what wilt Thou have me to do?" And the work will come to us; our eyes will open; our ears will hear; our hearts will beat faster; our hands and feet will become more active, and our purses will open to the needs of Christ's scattered ones.

They Are in Our Large Cities. Almost half a million Lutherans in Greater New York belong to no church. The same is true of Chicago and in a less or equal degree in other cities. Our Church, with her pure doctrines, is needed where the teeming multitudes are—in the strategic centers—and especially in the language of the country—*our Church is becoming English all too slowly.* We cannot enter into the life of the nation and take our place in the front ranks with the other denominations until we become English. Winnipeg has sixteen Lutheran churches, but only one is English, and we are not a force in the city for that very reason.

The Lutherans are in smaller cities and towns and in the country. Community or union churches are being formed in small places where only one church can be supported. Why should not the Lutheran Church instead of the Methodist or the Presbyterian or the Baptist or the Episcopal or some other church lead in the services and supply the ministers? Our people are there. Why do we not care for them as for the other denominations? Are we too slow? Too indifferent? Too miserly? Too careless? God grant that we may go from strength to strength—unite our forces more and more till all our general bodies and independent synods meet in one great, strong, consecrated, *English* church and like a mighty army go forth into the wilderness and bring in the scattered, straying, dying sheep!

Eighteenth Sunday
after Trinity. October 19, 1919

THE JUDGE OF ALL THE EARTH
(Biblical)

Matt. 25:31-46.

DAILY BIBLE READINGS.

Monday—Morning, Jas. 3:1-18; evening, Ezra 4:1-24.

Tuesday—Morning, Jas. 4:1, 5:6; eveningfi Haggai 1:1-15.

Wednesday—Morning, Jas. 5:12-20; evening, Ezra 5:1-17.

Thursday—Morning, I Pet. 3:1-7; evening, Ezra 6:1-22.

Friday—Morning, I Pet. 3:15-22; evening, Ezra 7:1-28.

Saturday—Morning, I Pet. 5:1-4; evening, Ezra 8:31, 9:15.

HINTS FOR LEADERS.

Opening hymn, 125 (L. L. Hymnal).
Versicle, Psalm 9, read responsively.
Scripture lesson—Epistle, II Cor. 5:1-11; Gospel, Matt. 25:31-46.
Prayer.
Hymn 223 (L. L. Hymnal).
Presentation of topic by leader.
Discussion of topic by essayist or leaders appointed, followed by every Leaguer anxious to take part, either by expressing a thought on the topic, or quoting a Scripture verse, or offering a short prayer or suggesting a hymn. Do not let the meeting lag—make it interesting and profitable.
Closing remarks by pastor.
Closing hymn, 248 (L. L. Hymnal).
Offering.
Prayer, followed with the Lord's Prayer.

(Rev. Ernest Muhlenberg Grahn.)

We confess in the Apostles' Creed concerning Christ after His ascension into heaven and His sitting on the Father's right hand: "From thence He shall come to judge both the quick and the dead." We can easily see the importance of this article of our faith. A dead Christ, however kind and good in His life, could benefit only His own generation. But a Christ risen in divine power and living on the throne of heaven exerts a mighty influence on the world. And the anticipation of His return to earth to act as a righteous Judge over the lives of all men is a matter of the utmost concern to those who love Him and to those who do not.

His Name. It is noteworthy that the great Judge calls Himself and is called in Scripture, "the Son of Man." This title does not deny that Christ is the Son of God, but emphasizes the reality and exaltation of His manhood. See John 5:27, Acts 17:31. As the Son of Man He was touched with the feeling of our infirmities. He knows what is in man. He can be perfectly fair. No man will be able to question His sympathy or His ability to do right. And because He is the perfect and model Man, filled with all the fullness of God, it is impossible for Him to err in His judgment.

His Escort. All the holy angels shall come with Him. What a magnificent sight! Some of those angels were near Him during the time of His humiliation; a multitude of the heavenly host at His birth; some at His temptation when they ministered unto Him, and one to strengthen Him in Gethsemane. But on the day of judgment He who could have summoned more than twelve legions of angels to deliver Him from the cruel and unjust wrath of the Jews, will be triumphantly escorted by them all. The mind falters at Christ's description of the majestic retinue that will give Him the honor that is His due.

His Throne. This He describes as one of *glory.* On His humble birth the glory of the Lord shone round the shepherds, but it was only local in extent and limited in time. Little glory appeared about the Saviour in His earthly lifetime save the spiritual glory of His spotless life, His boundless love and His perfect teachings. In fact there was more of the absence than presence of a throne of manifest glory. Then Christ submitted to indignity, cruel treatment and intense agony of body, mind and spirit. He lived a poor and abstemious life among a wicked generation as He sought to win the hearts of men. Even now in His Church He is being crucified afresh and put to an open shame. Men are neglecting Him, passing Him by and living as though He did not exist while He is calling them to Himself. And on His present throne beside His Father He is patiently and fervently interceding in behalf of unworthy sinners. But at the end His throne will be one of glory and used for another purpose. All eyes shall gaze upon Him as being full of majesty, honor and power.

His Subjects for Judgment. "Before Him shall be gathered all nations." None will be omitted or overlooked. None can refuse to appear. Whether they come collectively as nations or as individuals, all must come. Included are all the hosts of the dead. The graves and the sea will give them all up. All scattered human ashes will be gathered. The trumpet will sound and the dead of every age, nation and clime in myriad hosts will come. The living will also appear before Him. Sucklings and children, youths and maidens, old men and women, the intelligent and the ignorant, the handsome and the homely, the rich and the poor, the good and the bad—all of every character and condition will respond to the urgent, unavoidable summons of the Judge of all the earth.

His Judgment. In His divine wisdom Christ will unerringly divide the good from the bad, as sheep are separated from goats, placing the former on His right and the latter on His left. Now both in the world and in the church these two classes live together and are often not to be distinguished by the human eye. Then with marvelous insight and perfect justice He will pass upon each one's conduct, and that conduct specially as related to Himself. The righteous will be those who depending on Him, using His grace and full of grati-

tude to Him, will have been good to all of humankind. These will be blessed with everlasting life. But those who have neglected Him and lived selfish lives will be condemned to everlasting punishment.

The facts stated by Christ in this passage are astounding, but they are as true as is He and as clear as human language can present them. How many will take them to heart as He so eagerly wishes them to do?

—♣—

Nineteenth Sunday after Trinity. October 26, 1919.

SOME ASPECTS OF THE REFORMATION

(Sociological)

Luke 16:10-13.

DAILY BIBLE READINGS.

Monday—Morning, I Jno. 1:1-10; evening, Neh. 1:1-11.

Tuesday—Morning, I Jno. 2:1-17; evening, Neh. 2:1-20.

Wednesday—Morning, I Jno. 5:1-3; evening, Neh. 4:1-23.

Thursday—Morning, I Jno. 5:10-21; evening, Neh. 8:1-18.

Friday—Morning, II Jno. 1-13; evening, Neh. 9:1-38.

Saturday—Morning, III Jno. 1:14; evening, Zech. 8:1-23.

HINTS FOR LEADERS.

Hymns 162, 169, 143.

Psalm 46.

Open meeting with a piano solo.

Have members respond to roll call with a Bible verse.

Have two short talks: "Before the Reformation" and "After the Reformation," from a sociological viewpoint.

Have a previously arranged question box on the subject.

(Rev. G. P. Lottich.)

An aspect is a view or estimation of the mind's eye. Every mind's eye does not take the same view or make the same estimate of an object, principal or event. In regards to the good influence and fruitage of the Reformation it has rarely been overestimated, but frequently it is underestimated by both friend and foe. In fact, it seems as if Christian civilization is just beginning to awake to a proper realization and appreciation of the greatest event since the day of Pentecost.

Henry Preserved Smith, a noted Presbyterian educator, recently wrote: "It is safe to say that every man in western Europe and in America is leading a different life today from what he would have led had Martin Luther not lived." We Americans rejoice in the significance and blessings of Fourth of July. However, we do not usually consider that without a Reformation, without a Luther, the Morning Star of the Reformation, there would have been no Fourth of July. Luther was a chosen vessel in the mighty hand of God to accomplish the Reformation no less than was Moses to free Israel from bondage in Egypt.

The Present in Relation to the Past.

We may justly and proudly boast of our present century achievement. Were we able to choose from all the centuries past our preference would be to live in the "Glorious Twentieth." "There has been none like this." And yet all that we are and hope to be that makes for the betterment of mankind strikes its roots in the principles of the Reformation movement and event. The immense debt of gratitude and appreciation we owe to the Reformation movement can only be realized in proportion as we appreciate and understand the dark background of tyranny and superstition upon which the Reformation picture is painted. Just as we never did appreciate peace as much as we do now after the terrible, bitter dregs of war.

Young men and women who lack the proper realization and appreciation of what sacrifices father and mother have made for them are to be pitied, for it shall be to their shame. So likewise the Protestant and Lutheran who does not understand the Reformation and its worthy hero. Thanks for the Luther League, whose constant object and aim it is to stimulate and foster in us the proper appreciation and relation to our Lord and the Church with the most glorious history.

Aspect Number One.

The Reformation has given the opportunity of free development to man's manysided life. The liberty which came to the protestant mind in the sphere of religion was applied to every sphere and relation of life. This was not a new gift from God, but rather the restoration of His endowment to man at creation. Jules Michilet said, "Luther was the restorer of human liberty." Despotic man repressed the conscience of man. The right to investigate, to question, to analyze, to follow truth and to assert it in the practical walks of life was throttled. The familiar term "autocracy" explains the entire condition. The Reformation was a movement of democracy under God to supplant and crush the autocracy of Satan, sin and human selfishness. Every time that autocracy rises against democracy it shall be defeated. The best proof of our own experience has been the recent great world war. The Civil War is another good illustration.

Aspect Number Two.

The Reformation put a new life into living. The simple method was to interpret the present life in terms and relation of the future life. The Reformation exalted the life eternal far above the present life. The eyes of believers were directed to the high and noble estate of heaven, instead of the low, groveling, passing vanities of earth. Death was not a hopeless ending of life, but the very gateway to the things eternal, which eye hath not seen nor ear ever heard, prepared for the

(*Continued on page* 32.)

Methods and Hints for Junior Leaders

BY BRENDA L. MEHLHOUSE.

THE work with the boys and girls is one of the greatest in the world, the Junior leader should open her eyes to the great possibilities of training for service. A clear vision of the great work to be done is the first essential of a successful Junior League.

Secondly, the work of the Junior League centres around the regular weekly meeting, and the successful meeting must be planned —it doesn't just happen—first plan the work and then work the plan!

Here are a swarm of BEES which if you put them to work will make your Junior meeting successful:

BE Polite—"invite your guests"—see that the children receive an invitation of some sort to the meeting. These can be cut out half a dozen at a time, get your older girls to do this, and have the boys deliver them. It will mean increased attendance.

BE Prepared. The hard part of the meeting is all beforehand. Have everything ready, Bibles distributed, hymns selected, decorations in place, every part of the program provided for, and then something for emergencies, in case some one is absent. Meet with the Program Committee at the close of one meeting to arrange for the next. Let the children feel they have work to do in getting the program ready. A Junior meeting is often a failure before it starts because things have not been made ready.

BE Interesting. Have something really interesting at your meeting. There is such a wealth of interesting material to use with the children that there is no excuse for a dull Junior meeting.

The Junior Topics are the basis of the work. Their intelligent use means a successful meeting. Give these into the hands of the children. Divide them up into small paragraphs and distribute to the children to read or tell at the meeting. This should be done BE-fore the meeting. Add any appropriate recitations, stories, drills or exercises that you can find. The leader should have twelve strong envelopes, one for each month, with the titles of the four or five Topics for that month written on the cover, and in these she should put all the supplementary matter which can be found in the various magazines and books. Appoint a leader for each meeting, and let her have charge of the program, meeting with the Program Committee. Get as many as possible into the meeting, taking part, and do not let the same ones do all the work.

BE Prompt in closing. Do not drag out your meeting, even when interest is keen. Have a definite time to close meeting and stop. This will hold the interest.

BE Wise and Keep Something for the Next Time. Don't let the children go home feeling they have heard all there is to hear about the particular thing discussed. Let them know there will be "more next time."

BE sure to get the chilren to come again. At the close of the meeting announce the next meeting, an make the children want to come. Put up somewhere an attractive notice of that meeting. A sheet of cardboard, a little paste, a few pictures cut from magazines, and letters from the same will make a poster that will interest the children enough to insure a good attendance at the next meeting.

Easy? Yes, these are things everyone can do and things which go to make up a successful meeting. Have you ever tried any of them? Have you something better? We will be glad to hear of any particularly good plans you have used in your Junior League.

During October there are many ways of working with the Juniors. A hike to the woods with supper will appeal to all. A Hallowe'en Social, with all the time-honored games and decorations, will create interest in your society.

Plan well for the winter's work if you have not already done so; plan for a definite amount of study, of work, and of play, and then put the plan to work.

HINTS FOR THE TOPICS.

Oct. 5.—A number of tiny wooden houses (which come in sets at the five and ten cent stores) with "Orphanage," "Hospital," "Settlement" printed in large letters below it, fastened to sheet of cardboard and the wording "Come with us on a visit to our Inner Mission stations on Saturday at 3" makes an attractive way to advertise this meeting. Cut out tiny buildings from heavy paper and label and write invitations on back. Put up several large sheets of cardboard and mount on these pictures of our Inner Mission institutions. (Have children collect these from back LUTHER LEAGUE REVIEWS, *Lutherans*, etc.) Plan to visit one of these institutions and make some definite plans to help work there in some way.

Oct. 12.—Paste a row of smiling children, cut from magazines, at the top of card, below print—"If you will come to our Junior Meeting, I'm sure we'll give you a hearty greeting." Put date below. The invitation can be made in same way on small cards.

Intermediate and Junior Topics

BY REV. A. T. MICHLER.

INTERMEDIATE L. L. TOPICS.

OCTOBER 5.

Humility.

Scripture Lesson, Luke 7:6-7.

(Topic Reviewed by Oliver C. C. Fetta.)

In our Scripture lesson, we are given an unusual example of humility shown by the Roman Centurion toward Christ, in that he thought himself entirely unworthy that Christ should come into his house, and the Centurion thought himself unworthy to even come to Christ. What a lesson for Christian people, for we are taught in this beautiful story that we should always be humble at all times and on all occasions, for neither are we more worthy before Christ than the Roman Centurion.

Humility, then, is freedom from pride and a modest estimate of our own worth. A humble person realizes his own unworthiness as he is imperfect and sinful.

Humility is not lack of confidence in ourselves. Every one should believe in his ability to do things, but he should estimate his ability and his worth at its real value. We must measure our worth by the standard of truth. When we do this, we become humble because at best we have done little for which to claim credit. No one can justify his conduct and his life by his own goodness or merit.

Jesus humbled Himself. One of the most remarkable things about Christ's life was His humility. Although divine, perfect and without sin, Jesus was always humble. We also must humble ourselves if we want to discern or realize our sinfulness and imperfections. We must be humble before we can really see our own great spiritual needs and our need for the saving grace that will help us.

One of the best fruits of Christianity is humility. Humility teaches us to think no more of or about ourselves than we should. Do we seek for honors? In Proverbs 15:33 and 18:12, we are told that "before honor is humility." The more we think about ourselves and the things that concern or interest us, the less we think of other people and the Kingdom of God.

True humility is attractive. It is one of the most lovable traits of character. A humble person is never boastful, vain or proud, as he always keeps in mind his own weaknesses, of which we all have many.

Humility is sensible. Are we wise—some have more wisdom that we. Have we power or wealth—others have more. Are we good people—other persons may be as good or better. A humble person knows this is the truth and is therefore willing to realize his own worth and ability and appreciate that of other people.

We should be humble like little children. Indeed, that was just what Jesus told us to do. Children are not proud or haughty, boastful or hypocritical, but humble, relying on others for advice and support. Shall we not learn humility from the children? A beautiful flower cannot pretend and make any claims for itself. In its modest beauty and fragrance it blossoms forth to cheer mankind.

We should be humble before God. Our Scripture lesson in a beautiful way shows the humility of the Roman Centurion toward Jesus. Just so must we approach God in every devotion. Every step in our services to God must be humble. In our desire to serve Him, we acknowledge His Divinity. When we pray to Him, we recognize His power to forgive sins and that we are sinners. and throw ourselves on His mercy. Yes, in the light of God's love, our own imperfection, worldliness and selfishness are so plain that we become humble.

We should be humble before men. A humble person in his daily life will be considerate of the rights and happiness of others. He will realize that God created all men in His image, regardless of color, sex, race or creed. Accordingly humility will respect the rights of others. Humble men are honest, sincere and truthful, because they look at all things just as they are.

We should be humble in church work. Our membership in a Christian church is a confession of sin and our need of a Saviour. Then in gentleness must we bear with the failures and weaknesses of other church members. Humility before God inspires us to new zeal in the work of the church, because that is the least we can do in return for the favor of God. Humility increases attendance at the services of the church as it shows the need of spiritual uplift. The wonderful doctrine of justification by faith makes us humble, if we fully understand and believe it, for we are saved and justified by faith and not by anything we can do, however good and noble. The chasm between the sinner and his God may be spanned not by good works, but by his humble faith alone, based on the promises of our Saviour.

There were many events in Jesus' life that emphasized by word and deed the importance of humility. We are reminded of the hour just before the last supper with His disciples, preceding His death, when Jesus washed the feet of His disciples, saying: "If I your Lord and Master wash your feet, so ought ye to wash one another's feet." This was but one of the many instances showing Jesus' humility. Shall we not then, as Luther Leaguers and as Christians, follow our Saviour in His humility?

OCTOBER 12.

Gathering the Scattered Sheep.

By Rev. Charles S. Bream.

When Peter wrote "ye were as sheep going astray," he employed a figure which Jesus Himself used and one which is very popular among

METHODS AND HINTS FOR JUNIOR LEADERS

(*Continued from page* 27.)

Oct. 19.—A large pair of glasses drawn on card, or cut from magazine, with pictures of several children in corner of card and words "We're looking for you to come to Junior League on Saturday at 3" makes a poster to advertise meeting.

Oct. 26.—Make this a special meeting. Decorate with the L. L. colors. Have children write short story on Luther to be read at this meeting. Invite parents or Senior League. Divide Topic into six parts and have it given by six children holding letters spelling "Luther." Have the L. L. emblem explained. Give the one and a half cent size of Luther's picture (from Perry Picture Co., Malden, Mass.) as souvenir of meeting. If possible arrange to have the Senior League present a large picture of Luther to the Juniors. Invitations—small L. L. emblem (cut from old programs or drawn) on card. Poster—Picture of Luther and the L. L. colors on card, with time of meeting at bottom.

Christians everywhere. Christ spoke of the Judgment as a time when the sheep should be separated from the goats. When He spoke to Peter after His resurrection He commanded him "Feed my sheep."

When the Church considers the task of "Gathering the Scattered Sheep" there are two classes of people who are to be considered. In the Lutheran home children are taught the Bible from youth and for the most part they remain true to their teaching when they leave home. But of course there are exceptions. Occasionally a "Black Sheep" must be reclaimed.

Then there are those who through circumstances have been deprived of the restraining and nourishing help of the Church. They have grown a bit careless, perhaps, yet they welcome their own Church in their midst. We must consider both of these classes in this topic.

1. Let us consider, first, the deliberately stray sheep who have neglected the means of Grace in their midst.

(a) The Parents' Part.

Often parents make the sad mistake of thinking their children should all be exactly alike. They are disappointed and sometimes bitter because Samuel is not content with the same things which contented Luther. The son feels this and at the first opportunity leaves home, sometimes doubting a bit the real sincerity of his parents' religion. Scattered Sheep are more easily *prevented* than *gathered.*

2. Then again, parents sometimes fail to send their children to the catechism class when the pastor asks them to do so. The catechism class is a most powerful preventive of scattered sheep. It makes plain the Way of Life at a time when the young people need guidance.

(b) The Missionary Society's Part.

All too often the very name Missionary Society brings to our minds Africa, or India or some other foreign land. Wouldn't it be fine for the Missionary Society to try a little preventive work by equipping an attractive, convenient social room in the church where the young people might gather frequently and have real good times.

(c) The Luther League.

There is no other organization in the Church which has the same opportunity to attract the young people and prevent their becoming scattered sheep as the Luther League. A good live social should be held at least once a month. Here is the place for the timid and the indifferent to be made feel they are a part of the Church and of the League.

(d) Personal Work.

Every "stray sheep" of the congregation is a challenge to every other member of the Church. Anyone who has the least possible chance to do so, should use every means to win back any one who has become cold and indifferent. "Give *ye* them to eat" has a message for Christians today as well as for the Disciples.

3. Scattered by Circumstances.

The Lutheran Church has a great mission to perform in gathering those who have become scattered by stress of circumstance. There are millions of Lutherans in America who are not now working in the Church because in coming to this land of Liberty they came away from the home Church, and have not found a church home here.

(a) A Duty.

One of America's prominent statesmen has said that the Lutheran Church has the greatest opportunity in America. Our people are stalwart, loyal, sober and industrious. But they are unorganized. It is the *duty* of those of us who have the church in our midst to extend it to others. The field is so fertile, the response so encouraging that the whole Church should be thrilled by the great possibilities of Home Missions.

(b) A Good Investment.

From the mere standpoint of business it is a wonderful investment to gather these scattered sheep into churches. Of course the Home Mission Board has to start the work. They must support the pastor who gathers the congregation. They must even loan the money to build the church very often. But what wonderful returns! If the location has been wisely chosen, the congregation thus organized soon becomes self-supporting and they are always most liberal in supporting Missions for others. The Mission congregation is almost always in the "excess" column in benevolence, probably because they have learned how to appreciate the value of Home Missions.

(c) Men Needed.

If the Lutheran Church is to embrace her opportunities of Home Missions she *must* have more men for the ministry. The Home Mission Boards stand ready to open up new fields but they cannot get the pastors to occupy them. Young men, can you turn a deaf ear to the plea of the Church for pastors? Here is your chance to help gather the scattered sheep. Perhaps Christ means *you* when He says "Preach the Gospel to every creature, beginning at Jerusalem."

OCTOBER 19.

The Judge of All the Earth.

Rev. J. W. Ball, Ph.D.

Matt. 25:31-33, 46.—When the Son of Man shall come in his glory and all the holy angels with him, then shall He sit on the throne of His glory; and before Him shall be gathered all nations; and He shall separate them one from another as the shepherd divideth the sheep from the goats. . . .

And these shall go away into everlasting punishment; but the righteous into everlasting life.

This entire chapter deals with the subject of judgment. The parable of the Ten Virgins, with which it opens, reveals the bridegroom closing the door of admission against the foolish, neglectful virgins. It admonishes us to "watch; for ye know neither the day nor the hour wherein the Son of Man cometh." It warns against thoughtless neglect.

The parable of The Talents carries a warning against intentional neglect. The unprofitable servant, who regarded his master as a hard man, virtually reaping what was not rightfully his, finds himself cast into the outer darkness, deprived of all he had received. Within the palace is light and joy. Without is darkness, and helpless anger and grief over wasted opportunity.

And now the judgment reaches a further stage. It extends beyond the followers of the Lord to the whole earth. The universal judgment may well engage our most earnest and thoughtful attention.

The Judge the Son of Man.

There is no teaching of God's word more definite than this, that He who comes at last to judge the world is none other than He who once came to save the world, and who, in order to do so, became man. It is our Lord's teaching in St. John's Gospel: "For the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son even as they honor the Father. For as the Father hath life in Himself, even so hath He given to the Son to have life in Himself, and hath given him authority to execute judgment also because he is the Son of Man. (John 5:22-23, 26-27.) And St. Paul declares,

"We must all appear before the judgment seat of Christ" (2 Cor. 5:9).

Accordingly we confess our faith, as in The Apostles' Creed, "He sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead."

Now it is an accepted principle in all our courts that a man has a right to be tried by his peers, i.e., his equals. The principle of divine judgment does not violate this essential principle of human procedure. Our judge is one of us. He is "The Son of Man." He is, therefore, not out of sympathy with those who come before his tribunal. He is at once a thoroughly capable judge, and he knows how to temper justice with mercy.

As a Shepherd.

He is pictured to us somewhat as a shepherd also. All the nations before Him, He separates them the one from the other "as a shepherd divideth the sheep from the goats."

We should not think of this as a separation merely of national groups, having upon one side a group of approved nations, and upon the other side a group of nations to be condemned. It might indeed flatter our national conceit to think of our nation as having a foremost place among those approved, upon His right. And we could easily think of other nations worthy of being placed on His left hand as nations to be condemned. But that would be to make ourselves judge in place of the Son of Man.

It may be that those approved and those disapproved will be found in national groups. "Order is heaven's first law." And we have no reason to expect disorder in that great day. But the basis of the separation is not national character, but individual conduct.

The Judge Also the King.

The Judge now appears also as "the King" seated upon his glorious throne, issuing his final decrees. Yet what a gracious King is He? With every one of those whom He has been pleased to call His brethren, however insignificant the world has been pleased to regard them, He has been personally identified. "In as much as ye did it unto one of these, my brethren, even these least, ye did it unto me." What wonderful love and condescension in our great King! Tradition, poetry, romance have built upon this declaration stories most tender, most beautiful. Let us think of them as expressing not mere fancy, but as containing a great truth, belonging to all time. The service that is most acceptable, more acceptable than the building of great cathedrals, or the building up of great agencies to scatter religious literature including the Bible, or the development of vast ecclesiastical organizations, is that rendered to Him in the person of the sick, the imprisoned, the starving, the thirsty, the stranger.

And how graciously He recognizes and rewards such service! "Come ye, blessed of my Father. Inherit the kingdom prepared for you from the foundation of the world." What? Can it be that we hear correctly? We are made partakers of a kingdom! Well, that is not so surprising, perhaps, but that this kingdom was prepared even from the foundation of the world. Yes, it is the word of the Eternal King. And what is more, it is the only place He ever did prepare for man. For the place of punishment was not prepared for men, but "for the devil and his angels."

And He who is at once the compassionate, merciful Son of Man and Judge of men, and who, as king, is so wondrously gracious, will also assuredly punish the wicked. Men who wilfully choose fellowship with the devil and his servants can surely not blame eternal justice if they share the fate of these. "And these shall go away into eternal punishment, but the righteous into eternal life."

The final separation has come. How could justice be just and permit any other outcome of the drama of life. The wrongs of earth are righted. The rewards are adjudged by Him who, as Son of Man, gave Himself even unto death to save mankind. We cannot but recognize that He is at once a just and a generous judge. All glory be to Him.

OCTOBER 26.

"Some Aspects of the Reformation" (Sociological).

Luke 16:10-13.

Rev. P. W. Roth.

Study the Text.—Our text is made up of the four verses that end the parable of the dishonest steward. Jesus tells of a man who wasted his master's goods, and being called to account, first fixes matters with his master's debtors so that when he is turned out they will receive him into their homes. His master (not Jesus) complimented this dishonest steward on the shrewdness of his action. And indeed men of the world are shrewder in dealing with their fellowmen than those who have the Light. On the basis of this story Jesus, our Master, tells us, "Win friends for yourselves with money" (Mammon here stands for Money, practically worshiped today as then) "so that when it comes to an end, there may be a welcome for you into the Eternal Home. He who is trustworthy in the smallest matter is trustworthy in a great one also; and he who is dishonest in the smallest matter is dishonest in a great one also. If we have proved untrustworthy in that which does not belong to us (money) who will give us what is really our own? You cannot serve both God and Money.

Master the Principle Taught.—A Parable is not all point any more than a sword is all point. The point Christ makes is that Christians must render faithful service to God as His stewards, not trying to serve the false god Money. Christian stewardship is His ideal for us.

Understand Its Bearings.—In the time of the Reformation, both noble and peasant assumed that God had divided humanity into barons and serfs, and any contradiction of that seemed a sacrilege to the barons and a joyful surprise to the serfs. Luther furnished grounds for the contradiction when he translated the Word into the language of the people. Men began to read that stewardship instead of ownership is God's doctrine of property. Since then things have been happening. And some day Mammon, that is Money, shall fail, following all other false gods on the way to destruction.

Sociology is still an infant science. It treats of human society, and dates from the time of Adam Smith's "Wealth of Nations," published in 1776. But God's Book contains the only true principles for a perfect and final social order. Stewardship is one of them.

"The earth is the Lord's: unto you it is given for a possession." "The silver and the gold are Mine, and the cattle on a thousand hills." God owns the earth, the land, the money, everything. We possess it by His appointment. As sole owner, He wants us, His stewards, to use it as He directs, for the purposes which He reveals. Whether we believe it or not, some day we must render an account of our stewardship. In that day you will not be able to say, "I thought I owned my possessions," for you know better now. Ownership is a heathen view of property, coming down to us through the Romans. It is responsible for all our financial troubles, not only of the Church and Missions, but also throughout the whole world of human affairs. How different this world would be if God's

truth about money were believed and lived! No poverty, no warfare between capital and labor, no strikes and lockouts, no luxurious spendthrifts, no sweatshops, no slums—curses, all these, that shall abide as long as men believe they own the earth and run it to please themselves, instead of accepting what they have as a trust from God to be administered for Him.

In our own country intelligent men assume that land has always been freely bought and sold as it is today; that a man has always had power over his property even after he was dead"; that business men have always bought in the cheapest market and sold in the dearest at whatever prices they dared ask; that workingmen have always competed with one another for wages; and that any attempt to meddle with these things is like meddling with the law of gravity. But our capitalistic system is of comparatively recent origin, and as unscriptural as can be. Sooner or later it must fall, because it is on the wrong foundation.

Apply the Principle to Your Own Life.—Count yourself as God's steward because His Word teaches you this. Use money, property, time, talents, and all you possess for the advancement of God's Kingdom. The old alchemists tried to find a way to turn lead and brass into silver and gold. Jesus shows you the way to turn money into true riches—the treasure laid up in heaven in imperishable good. Whatever has been given up to God as an offering of the heart, "in righteousness," will be seen as transfigured. Some day the magi's gold, frankincense and myrrh, and the alabaster box of ointment, and the houses and boats and lands and nets and widows' mites and the cups of cold water of God's true stewards of all time shall shine with the splendor of "transcendent riches."

JUNIOR TOPICS.

OCTOBER 5.

"Helping Others."

By Miss Brenda Mehlhouse.

Scripture Lesson—Helping Those Who Need Help.—St. Matt. 24: 34-41.

Introduction—There are many ways to show that we love Christ; one of the best is to help the poor and needy, and those less fortunate than we.

Lesson—1. There are many people round about us needing our help, and many places where care is given those needing it. First there are the sick and shut-ins. Then there are the hospitals, with many needing a word of cheer. There are our orphanages, where children are given a Christian home; Old Folks homes, there are many of these; we have our Good Shepherd Home at Allentown, Pa., caring for crippled children; there is the Tabor Home for children; River Crest, which cares for children whose parents are sick; we have our Luther Settlement House in Philadelphia, and others in other places, where boys and girls are gathered into classes and taught and helped; there is our Italian Kindergarten which is training little Italian children of Philadelphia. These are just a few of the ways in which we are trying to help the children. Besides those institutions we have for the grown-ups.

2. There are many ways to help all these places. Some Junior societies have been sending toys and games. Some have been sending them gifts of money. Some Jr. Bands are forming a Jr. Inner Mission Society in their band to work for these places. Some are arranging Thanksgiving and Christmas treats for them.

3. The deaconess is one who is giving her whole life to these works of mercy. There are many of these deaconesses serving in various ways to help the sick and oppressed. After a course of training the deaconess is fitted to go out to teach and nurse and we find her in many places. In hospitals caring for the sick, in Christian kindergartens teaching little ones, in old folk's homes, serving many congregations as a parish visitor, going into the slums of the city; in many other places we find the deaconess doing her work of love and service. With so many calls, is it any wonder there are not enough deaconesses—many must wait who need them badly. Will some of the girls in our Junior Societies hear the ringing call, and when they become older give themselves to the work?

Suggestions—Poster. Card with autumn leaves or Hallowe'en decorations; pictures of some inner mission institutions—"Learn how to help others" and time of meeting.

Invitations—Pumpkins cut from paper napkins, mounted on cardboard, invitations on back. Make an exhibit of all our Inner Mission institutions—collecting pictures and arranging on cardboard. Make definite plans for helping the nearest orphanage or kindergarten. Plan to use "Hallow E'en Fun for Others" from book "Things to Make."

OCTOBER 12.

The First Article of the Creed.

By Rev. J. A. Leas.

Scripture Lesson—The history of creation. Genesis, Chapter I.

Memory Verse—Genesis 2:7; also Genesis 1:21.

Parallel Readings—Luther's Explanation of First Article. (The Catechism.) This is a wonderful paragraph. Read it over and over again.

The Aim of the Lesson.—Haven't we often wondered where this big world came from? Who made it? Why? Where do we come from? Our Scripture Lesson gives us the answer to these questions. There is no other answer known. We are glad that we have the Bible, for those who have no Bible just wonder and wonder and never find any answer.

The Lesson.—All Christians have creeds. They believe something about God. The Apostles' Creed is one of the oldest of all Christian Creeds. It tells what the faithful people of all ages have believed about God. The apostles of our Saviour used in substance the same creed and baptized children "in the name of the Father and of the Son and of the Holy Ghost."—Matt. 28:19.

That there is a God, we know from the created world around us. The world could not have created itself. The Bible also distinctly tells us about God.

When the Bible says God "created" the the flowers with their sweet perfume. He made them out of nothing. God only can create. We can build, or make, but we cannot create. God loves us better than all else that He has created. So He made the world to give us comfort and happiness. The pretty roses, the lilies, and all the flowers with their sweet perfume. He made to please us. The birds are here to sing for us. The sun to shine for us and to make the grass and the flowers grow.

Then aren't we wonderful, to think and feel and rejoice and love as we do! Hasn't God been good to us, to give us so many nice things to enjoy and such a beautiful live to live? Isn't it true, then, that "we are in duty bound to thank, praise, serve and obey Him"?

Hints.—Relate the experience of little George Washington when he found his name growing in cabbage plants in the garden one morning after a rain. His guess that his father planted the seeds and the father's answer that he did it to teach George the lesson of the existence of God and of Providence. Use freely the catechism and Luther's explanation.

OCTOBER 19.

A Miracle of the Soul.

By Rev. J. A. Leas.

Scripture Lesson—The Conversion of Saul. Acts 9:3-6; 13-18.

Memory Verses—"Lord, what wilt Thou have me to do?" Acts 9:6. "For he is a chosen vessel unto me, to bear my name before the Gentiles, and kings and the children of Israel." Acts 9:15.

Parallel Readings—Paul's own account of his conversion. Acts 22:6-13; The Prodigal Son. Luke 15:11-32.

Aim of the Lesson.—This lesson is to show that even the most wicked sinner may be converted. It also shows the power of God over a life of sin. When the sinner knows that he has sinned and is really sorry, God is always ready to save him. It is not so that the days of miracles are past. There are daily miracles of grace as wicked sinners are turned to Christ and brought to salvation.

The Lesson.—What a wonderful change in the life of Saul! Only three days ago he was the pompous representative of a cruel government. He despised the Christians and tried to put them to death. On horseback, he was on his way to Damascus where he expected to carry on his wicked work of persecution. But God said he should not go in this state of mind. Then there was a bright light, the vision, and the voice of Jesus speaking to him. "Saul! Saul!" "Lord, what wilt thou have me to do?" was the first question Saul was able to ask. Three days he was without food and drink. No wonder he had no appetite! That awful load of sin on his heart took away his appetite. Bad habits do not let go so easily, and we often suffer great pain and sorrow before we get rid of them.

God wants us all to be good and sends others to help us. So he sent Ananias to Saul. Ananias called him brother and told him that Jesus had sent him to heal him and cause him to be filled with the Holy Ghost. You have read of John Bunyan. He was a wretched, swearing, drunken tinker. God saved him.

Let us remember that the same Jesus who met Paul on the way to Damascus is able to forgive our sins and lift us into the sweet atmosphere of a holy life.

Hints.—Examples of Jerry McAuley, the drunken river thief of New York. The history of John B. Gough, the hopeless drunkard, who became the great temperance lecturer and reformer. The power of kindness in winning others for Christ. Ananias said "*Brother* Saul" and took him by the hand.

OCTOBER 26.

God's Use of Men.

By Rev. J. A. Leas.

Scripture Lesson—In the calling of the twelve apostles, a great work was assigned to men. Matt. 10:1-15.

Memory Verse—"Go ye therefore and make disciples of all nations, etc." Matt. 28:19-20.

Parallel Readings—The call of the Seventy. Luke 10:1-12; The Saviour's interpretation of Christian service. Matt. 25-34-46.

Aim of the Lesson—To show that God works through men. (Men means women as well as men.) Men preach the Gospel, they heal the sick, and they comfort the dying. Christian service is to be world wide and to include all Christians in the effort.

The Lesson—God has made no other plans for the saving of the world. If we do not do our share, some one will not know of Christ and will be forever lost.

Not only is it Christian to preach the Gospel and to pray, but we should learn how to minister to others in every way possible. Nurses care for the sick; doctors give them medicine; kind people build homes and hospitals. All of us can do some good to others. We can carry them flowers, help them in their troubles, and find work oftentimes for those who are in need of employment.

Many children are never brought to Sunday-school unless some one goes after them and invites them. Couldn't we all be little workers for Jesus? There are so many things that must be done. There are so many tired feet, and so many weary hands. Let us help some of them. Bring them the best comfort, the sweetest smile; perhaps, to some in need, an old, but yet useful garment. Even a cup of cold water to some thirsty one, in Jesus' name, will be gladly received and will be blessed by the dear Saviour. Don't wait for big things to do. Do the little things that needs to be done right now. God will give strength and opportunity for bigger things later on.

Sometimes there are found some who are not appreciative. Jesus' apostles found such, but they were not discouraged. Jesus went wherever there was need. So must we. Then, if we are not wanted, we have done our duty.

Hints—Men as representing the human race. Jesus as an example of the highest order of manhood. Examples of useful men and women we know or have known. Qualities that we admire. Marching orders, "Go." We are our brother's keeper. Shall we do our full duty?

LUTHER LEAGUE TOPICS

(*Continued from page* 26.)

believer. This new vision of hope made burdens light, yokes easy; hardships, crosses and sorrows were turned into blessings.

What about the present? Should there not be a revival of this spirit and hope infused into our present-day society? Are we not living and striving as if everything consisted in the things and pleasures of this life? Is not the word "success" written in the minds of our youth in dollar signs? Is not the dollar to many the beginning and the end of all things? The person who lives in and for the mere present, who emphasizes merely the *now*, is no better than the animal.

Aspect Number Three.

The Reformation has emphasized the value of each individual. The great body of humanity is to be a priesthood of believers under Christ Jesus, the High Priest, who once and for all offered an acceptable sacrifice for sin. The priesthood of believers is the true church of Christ on earth, each member thereof having a place and a specific part in the great architectural design of God. Each believer has a personal relationship to his God and also to his fellow believers. This is what gives religion its true value. This precious truth has been rescued for us in the Reformation achievement. It is this truth and faith that unites believers in the bonds of brotherly love, inspires them to live unselfishly, stimulates them to consider the pressing wants of dying millions, to care for the orphans and widows, the aged and helpless, the blind and defectives, to establish hos-

pitals and hospices, to teach and preach the Gospel of Salvation and to do innumerable other works of mercy.

FOR SPECIAL STUDY.

1. The growing appreciation of the Protestant Reformation by great leaders.
2. How to stimulate every Leaguer to study Luther and the Reformation.
3. The relation of the Constitution of the United States to Luther's Ninety-five Theses.
4. What churches have autocratic forms of church government?
5. Practical proofs of the universal priesthood of believers.

The Ministerium of Pennsylvania at its last convention adopted the following: "Any male communicant of the Lutheran Church, of full age and the proper qualifications, may serve as lay reader in the church of which he is a member, and may read such portions of the service as the pastor may direct, and also a sermon approved by the pastor, when the latter is absent. Under the direction of his pastor he may conduct similar services in parish missions, rendering a monthly report to the church council." Notice was also given of an amendment to the constitution providing for the appointment of synodical lay readers to be commissioned by the president of the Ministerium.

DIFFERENT BRANDS OF COURAGE

There are different kinds of courage, and just because a man possesses in a high degree one brand is no reason why he should possess all other degrees of bravery. This was aptly illustrated by the famous cartoon of the structural ironworker, standing on the dizzy edge of a swinging beam three hundred feet above the street, who said, "Look, Mike, at those people dodging across the streets in front of automobiles. It makes me tremble to think of the risks they run." Another illustration was given the other day when the foreman of a gang of shipworkers in a Delaware River yard was approached by a young man who said he wanted to quit his job because he could not stand the strain of the escaping air pressure in the automatic drills. "You are a fine specimen," sarcastically observed the foreman. "How long have you had this job?" "Three days." "What did you do before?" "I was in the army." "I'll bet you were in some safe place," said the foreman. The young workman was calm. "Yes," he said, "I was pretty safe. I was an aviator."

—The great drive staged by the Lutheran Laymen's League of the Missouri Synod for a permanent endowment fund for the support of incapacitated professors, pastors and teachers and their widows and orphans has so far yielded $1,421,161.08, according to the treasurer's report of June 16.

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One of the objects of the Luther League is to promote friendship and acquaintance among our Lutheran young people. It proposes to guard our young people against dangerous and vicious associates. One of the dangers besetting our young people is unworthy friends and bad companionship. Of the value of good association, one of our pastors has the following excellent observation in a recent number of his parish paper:

"Let no young man or woman go into a social circle where the influences are vicious, or hostile to the Christian religion. You will begin by reproving their faults and end by copying them. Sin is contagious. You go among those who are profane, and you will be profane. Go among those who are given to strong drink, and you will inevitably become an inebriate. There is no exception to the rule. A man is no better than the company he continually keeps. It is always best to keep ourselves under Christian influences. It is not possible, if you mingle in associations that are positively Christian, not to be made better men or women. The Christian people with whom you may associate may not be always talking their religion, but there is something in the moral atmosphere that will be life to your soul."

—♣—

POOR MERE MAN!

To start learning roller skating at the age of forty, and at the weight of twenty stone, is rather a daring act, but Mrs. Overweight was trying her luck.

On one occasion of her weird evolutions she landed plump on the floor, and several attendants rushed to her rescue.

For ten minutes they made strenuous efforts to raise her prodigious weight, but were quite unsuccessful.

"We'll get you up in a minute," ventured one soothingly. "Don't worry."

"I'm not worrying about that," replied Mrs. Overweight. "But it's horrid; your floor is so lumpy!"

"I'm not a lump," came a voice from underneath. "I'm the instructor!"—*Answers.*

Although Palestine has been virtually set apart for a Jewish state, the Jews themselves are divided in their attitude toward the old homeland. The Zionists look upon it as a veritable refuge, while the anti-Zionists prefer to share the civilization of the nations. Meanwhile, the Christian Jews, whose numbers are increasing, are outcasts among their own people, and do not feel at home in Gentile churches. With some central organization they might prove a prominent factor in the future of the Holy Land.

—♣—

Petrograd would not be considered a Lutheran city, yet there are more Lutherans there than in many cities of our own land. In eighteen large church buildings services are held in six different languages for more than 100,000 members. Amid the dire conditions in Russia and with a dearth of authetic information, we have grave fears for the safety of these congregations, for Bolshevism will not make many converts among Lutherans. For Russia's sake, as well as their own, we trust that this strong evangelical element will not be totally destroyed. The righteous few may yet save a city.

—♣—

It is not so serious a thing to make a mistake as it is to try to cover it up and to pretend that it was not a mistake at all. Some young people show a foolish loyalty to their blunders. Instead of repudiating them, they make a pathetic effort to stand by them as if having once committed them, they were in duty bound to declare them right. And so the original mistake becomes a twin. When you make a mistake, acknowledge it frankly. Otherwise you have made two.

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